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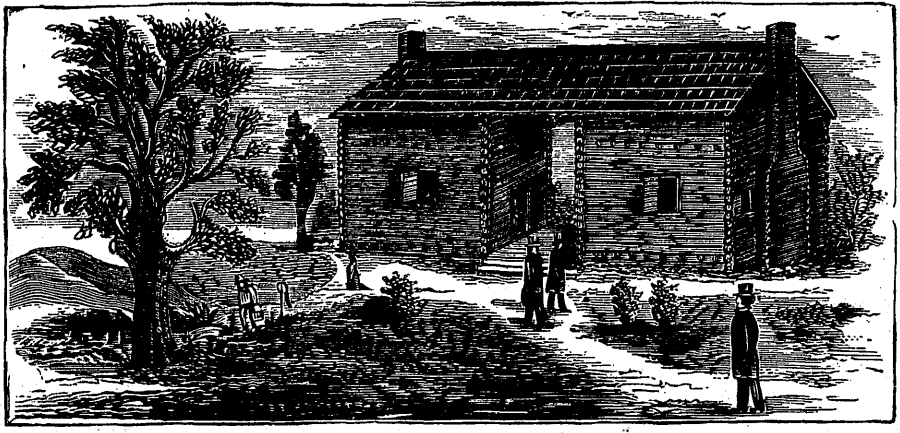

"THE OLD LOG HOUSE."

Residence of Rev. Samuel McAdow--The house in which the Cumberland Presbyterian Church was organized, February 4th, 1810.

THE

OLD LOG HOUSE,

A

HISTORY AND DEFENSE

OF THE

Cumberland Presbyterian Church,

BY

T. C. BLAKE, D.D.

NASHVILLE, TENN.:
Cumberland Presbyterian Publishing House,
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TO THE

MEMBERS AND FRIENDS

OF THE

CUMBERLAND PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA,

THIS LITTLE BOOK

IS RESPECTFULLY DEDICATED BY

THE AUTHOR.

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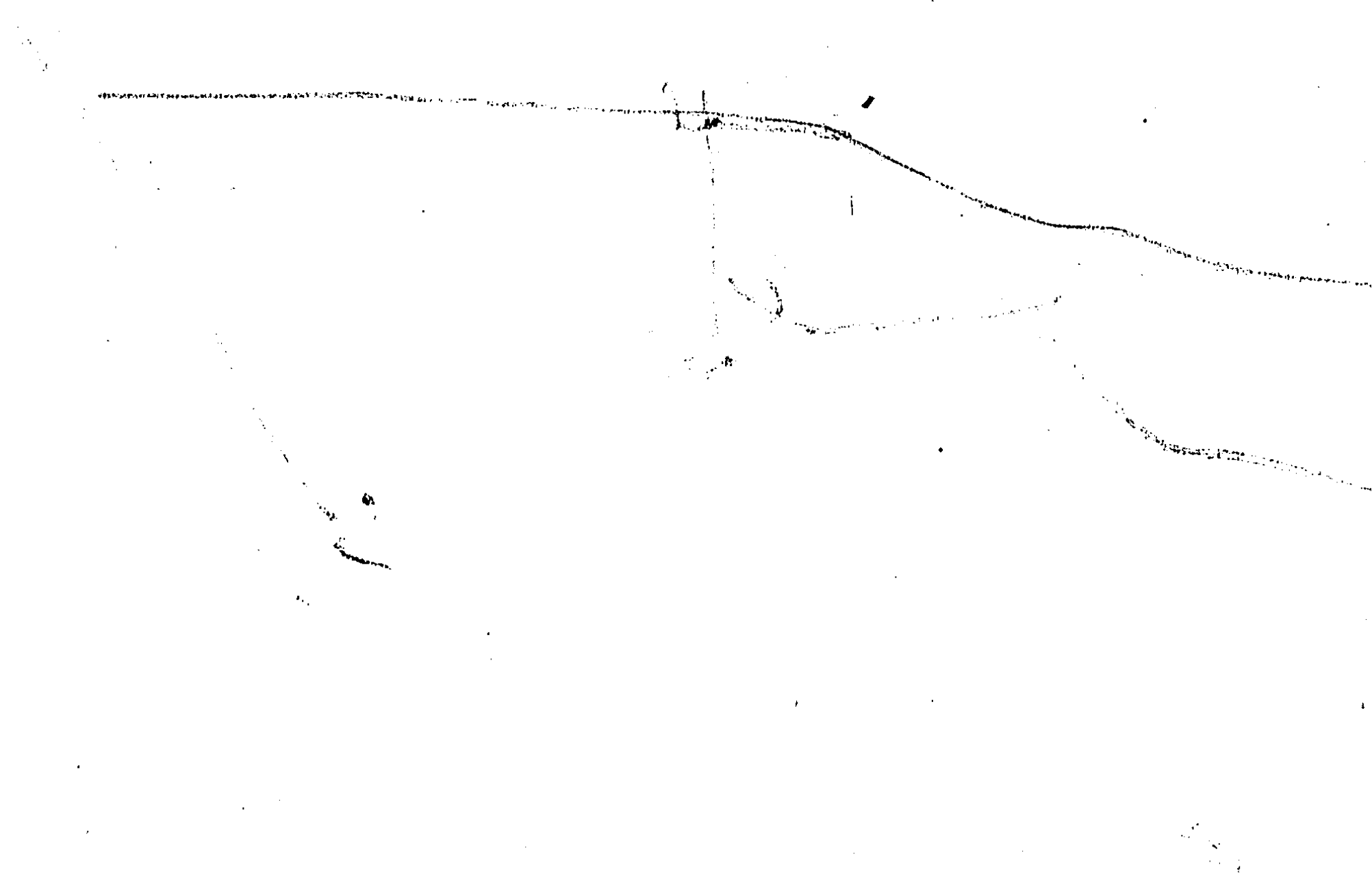

PREFACE

THE greater portion of this little book was written several years ago, but, until now, the author could never get his consent to publish it.

Soon after the publication of the *Sabbath-School Gem* was commenced, the idea was conceived that the members in general, and the youth in particular, of the Cumberland Presbyterian Church, needed a small work which would not only give the history of said Church, but would also give the points of difference between it and other denominations. The idea was soon afterwards put into execution; and, by devoting Saturday evening of each week to the matter in hand, the greater part of the book was written.

In gathering the material, I consulted every book within my reach, which I

thought would assist me; and it is probable that, in some instances, I may have used the *language* as well as the *ideas* of those consulted. But it was not my intention so to do; and if any one should see such a thing without the proper credit, he will understand that it was an oversight—was not intentional. Besides, as has been said, the most of the manuscript was prepared several years ago, and the author could not now recall all the "helps" which were consulted, to ascertain whether or not there have been any omissions in giving proper credit.

If this humble offering shall contribute anything towards the upbuilding of a Church to which I owe a debt of gratitude that can never be paid, and in whose doctrines my faith grows stronger every year, then will I be amply compensated for my labors.

T. C. BLAKE.

NASHVILLE, TENN., December, 1877.

THE OLD LOG HOUSE.

CHAPTER I.

THE PICTURE.

In the county of Dickson, State of Tennessee, there once stood an old-fashioned, double log house. By turning to the first page of this book, the reader will see a perfect picture of that building. The man who erected that house was Rev. Samuel McAdow. He was born April 10, 1760, in Guilford county, North Carolina, and was the youngest of eight children, four of whom were sons.

Dr. J. M. Larkin, of Clarksville, Tennessee, who is a grandson of Mr. McAdow, and who, when he was a boy, used to spend a great deal of his time in that sacred old house, drew the sketch from

which this picture was engraved. Let the reader turn back and look at it closely. The house, as will be seen, was made of logs; and it was a story and a half high. There was a wide passage or hall between the two rooms. The entire building was covered with clap-boards, which were kept in place by "weight-poles," as they were called. The chimneys were made of wood, and dirt, and rock—only the back and jambs, however, were stone. The logs were hewn with a broad-ax, and the cracks were daubed with mud. The windows were small, as will be seen from the picture; and, as there was no sash or glass in them, they were closed by shutters made of clap-boards, which hung upon wooden hinges. All the floors of the building were made of undressed plank; and the steps in front of the passage or hall were constructed of puncheons. To the left of the building there stood a large oak

tree, and from beneath the roots of that "giant of the forest" there bubbled up a bold, limpid stream of water. This was the "family spring," and close by it, on a stick, hung a large gourd. Hundreds, yea, thousands, of weary men, and women, and children have slaked their thirst at this pure fountain; and to this good day that clear, beautiful stream pours forth a vast volume of water, a fit emblem of the "fountain opened in the house of King David for sin and uncleanness;" and a fit emblem too of the noble generosity of the man who once owned the humble dwelling which stood hard by.

Mr. McAdow was not the only great and good man, however, that lived in an unpretending home. Abraham, the father of the Jewish nation and of the Church, dwelt in a tent; Elijah, one of the mighty prophets of Jehovah, lived under a juniper tree; and the blessed

Saviour, the son of Mary and the Son of God, could say, and speak truly, "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." Nor is an humble dwelling any evidence that purity may not reign within. God sent his angels to the tent of Abraham to reveal to him the doom of Sodom and Gomorrah, and he condescended to talk face to face with Elijah as he sat under that juniper tree. We must not, therefore, conclude that because Mr. McAdow lived in the humble home referred to, God did not love him and dwell with him. As was said before, he was a pure, good man; and, no doubt, more than a thousand times, as he gathered his household around the family altar, he felt that God was there.

But there are other items of deep and thrilling interest connected with this old log-house, which will be revealed at the

proper place; hence the reader will pardon the author for calling attention to other things for a short time, inasmuch as these matters must be *fully* explained, in order to justify and vindicate the transaction which subsequently took place in that house.

CHAPTER II.

THE GREAT REVIVAL.

In the early history of Tennessee and Kentucky a great deal is said of the "Cumberland Country." This included that portion of the two States just mentioned which lies West of the Cumberland mountains between the Green and Tennessee rivers. It is one of the most beautiful and productive portions of the United States, and the city of Nashville is its geographical and commercial center. This rich and fertile country, which has just been spoken of, once belonged to the Indians, and not until 1780 was there a permanent settlement made by the whites. In a short time afterwards, however, hundreds and thousands of the most brave and enterprising citizens of

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the spirit of the gospel. Coming from various parts of the older States, they brought with them the petty prejudices and sectional jealousies to which they had been habituated; and, living far apart, they had little opportunity of becoming acquainted with each other, and acquiring that mutual confidence which would have enabled them to act with concert and efficiency. They were a stately and dignified set of men, the reserve of whose manners had the effect of keeping people at a distance, and checking familiarity. The formal and set method to which they adhered, was better adapted to build up believers than to awaken the unconverted. * * * *

The approach of young persons to the communion was a rarity never expected. It was the general impression that none but elderly persons, who from their years had acquired steady habits and were out of the way of temptation, should par-

take of the ordinance. As a natural consequence, the young felt at ease, and gave themselves no concern about religion; and the Church, gaining no accessions, was in a fair way of becoming extinct through natural decrease."

This is truly a gloomy picture, but it is doubtless correct. There were preachers living in all the settled portions of the country, and some of them were very learned men, but they were cold, formal, and lifeless in their services. They talked a great deal of the "*elect of God*," but they did not say much about the "*new birth*"—the religion of the heart. Such preaching of course did but little good. The gospel, therefore, was a savor of death unto death, instead of being a savor of life unto life. The truth is, some of the preachers of those days were not converted men! Rev. James McGready, a minister in the Presbyterian Church, preached for several years be-

fore he was a Christian! Others could be named who did the same thing, but such items of history are unpleasant. No wonder then that the Church was cold and indifferent. No wonder that sinners were not heard crying, "Men and brethren, what shall we do to be saved?"

It was not the will of God, however, that such a country should be so completely under the influence of Satan. He therefore raised up the proper instrument to correct the evil. One night after Mr. McGready (the minister whose name has just been mentioned) had retired, he overheard two friends, who were lodging in the same room, talking about his case. They did not believe that he was a converted man. This led him to a close self-examination; whereupon he came to the conclusion that they were correct. He at once sought the salvation of his soul, and at a sacramental meeting which was held near the

Monongahela River, in the State of Pennsylvania, he found "the pearl of great price." This occurred in the year 1786. Soon after this took place he removed to the State of North Carolina—the State in which he was born. The conversion of the Apostle Paul scarcely produced a greater change in his history than did this remarkable event in the life of Mr. McGready. From this time on, the character of his preaching was entirely changed. He spoke in thunder tones to the sinner, saying, "Ye must be born again." He also insisted upon *time* and *place* religion—that sinners should know the *time when* and the *place where* they were converted. Such preaching in those days, as a matter of course, awakened terrible opposition, and at one time a letter was written to him in blood, telling him if he did not leave the country that his life would be taken! As evidence that the people were in earnest

in this matter, they assembled, destroyed the seats of his church and burnt his pulpit to ashes! Just such bitter opposition, however, did the disciples of the blessed Saviour meet with!

In 1796, Mr. McGready removed to Logan county, Kentucky. There he took charge of three small congregations of the Presbyterian Church. The names of the congregations were Muddy River, Gasper River, and Red River. He preached as he had done in North Carolina, and not unfrequently the questions would be asked him, "Is religion something that can be felt?" "If a sinner is converted will he know it?" Mr. McGready saw that there was a great work to be done, consequently he entered into a most solemn covenant with the few Christians who believed as he did, that they would for one year spend the third Saturday of each month as a day of fasting and prayer for the conversion of sin-

ners, and one-half hour each Saturday, at the hour of sunset, and the same length of time each Sabbath morning, at the hour of sunrise, for a general outpouring of God's Spirit, and for a great revival of religion. Their prayers were answered, for in a short time there commenced one of the most powerful revivals of religion ever witnessed on the American continent.

In a letter to a friend, postmarked Logan County, Kentucky, and dated October 23, 1801, Mr. McGready thus describes it:

"In the month of May, 1797, which was the spring after I came to this country, the Lord graciously visited Gasper River congregation (an infant church then under my charge). The doctrines of regeneration, faith, and repentance, which I uniformly preached, seemed to call the attention of the people to a serious inquiry. During the

winter the questions were often proposed to me, Is religion a sensible thing? If I were converted, would I feel it and know it?

In May, as I said, the work began. A woman, who had been a professor, in full communion with the church, found her old hope false and delusive; she was struck with deep conviction, and in a few days was filled with joy and peace in believing. She immediately visited her friends and relatives, from house to house, and warned them of their danger in a most solemn, faithful manner, and plead with them to repent and seek religion. This, as a means, was accompanied with the divine blessing to the awakening of many. About this time the ears of all in that congregation seemed to be open to receive the word preached, and almost every sermon was accompanied with the power of God to the awakening of sin-

ners. During the summer, about ten persons in the congregation were brought to Christ. In the fall of the year, a general deadness seemed to creep on apace. Conviction and conversion work, in a great measure, ceased; and no visible alteration for the better took place until the summer of 1798, at the administration of the sacrament of the Supper, which was in July. On Monday the Lord graciously poured out his Spirit; a very general awakening took place; perhaps but few families in the congregation could be found who, less or more, were not struck with an awful sense of their lost estate. During the week following but few persons attended to worldly matters, their attention to the business of their souls was so great. On the first Sabbath of September the sacrament was administered at Muddy River (one of my congregations). At this meeting the Lord graciously poured forth his Spirit

to the awakening of many careless sinners. Through these two congregations already mentioned, and through Red River, my other congregation, awakening work went on with power under every sermon. The people seemed to hear as for eternity. In every house, and almost in every company, the whole conversation with people was about the state of their souls. About this time Rev. J. B. came here, and found a Mr. R. to join him. In a little time he involved our infant churches in confusion, disputation, etc.; opposed the doctrines preached here; ridiculed the whole work of the revival; formed a considerable party, etc., etc. In a few weeks this seemed to have put a final stop to the whole work, and our infant congregation remained in a state of deadness and darkness from the fall, through the winter, and until the month of July, 1799, at the administration of the sacra-

ment at Red River. This was a very solemn time throughout. On Monday the power of God seemed to fill the congregation; the boldest, daring sinners in the country covered their faces and wept bitterly. After the congregation was dismissed, a large number of people stayed about the doors, unwilling to go away. Some of the ministers proposed to me to collect the people in the meeting house again, and perform prayer with them; accordingly we went in, and joined in prayer and exhortation. The mighty power of God came amongst us like a shower from the everlasting hills —God's people were quickened and comforted; yea, some of them were filled with joy unspeakable, and full of glory. Sinners were powerfully alarmed, and some precious souls were brought to feel the pardoning love of Jesus.

At Gasper River (at this time under the care of Mr. Rankin, a precious in-

strument in the hand of God), the sacrament was administered in August. This was one of the days of the Son of Man, indeed, especially on Monday. I preached a plain gospel sermon on Heb. xi. 16:—"The Better Country." A great solemnity continued during the sermon. After sermon, Mr. Rankin gave a solemn exhortation—the congregation was then dismissed; but the people all kept their seats for a considerable space, whilst awful solemnity appeared in the countenances of a large majority. Presently several persons under deep conviction broke forth into a large outcry—many fell to the ground, lay powerless, groaning, praying, and crying for mercy. As I passed through the multitude, a woman, lying in awful distress, called me to her. Said she: 'I lived in your congregation in Carolina; I was a professor, and often went to communion; but I was deceived; I have no religion;

I am going to hell.' In another place an old gray-headed man lay in an agony of distress, addressing his weeping wife and children in such language as this: 'We are all going to hell together; we have lived prayerless, ungodly lives; the work of our souls is yet to begin; we must get religion, or we will all be damned.' But time would fail me to mention every instance of this kind

At Muddy River the sacrament was administered in September. The power of God was gloriously present on this occasion. The circumstances of it are equal, if not superior, to those of Gasper River. Many souls were solemnly awakened; a number, we hope, converted—whilst the people of God feasted on the hidden manna, and, with propriety, might be said to sing the new song.

But the year 1800 exceeds all that my eyes ever beheld upon earth. All that I have related, is only, as it were, an in-

troduction. Although many souls in these congregations, during the three preceding years, have been savingly converted, and now give living evidences of their union to Christ; yet all that work is only like a few drops before a mighty rain, when compared with the wonders of Almighty grace that took place in the year 1800.

In June the sacrament was administered at Red River. This was the greatest time we had ever seen. On Monday multitudes were struck down under awful conviction; the cries of the distressed filled the whole house. There you might see profane swearers and Sabbath breakers pricked to the heart, and crying out, "What shall we do to be saved?" There, too, frolickers and dancers were crying for mercy. There you might see little children of ten, eleven, and twelve years of age, praying, and crying for redemp-

tion in the blood of Jesus, in agonies of distress. * * *

In July the sacrament was administered in Gasper River congregation. Here multitudes crowded in from all parts of the country to see a strange work, from the distance of forty, fifty, and even a hundred miles; whole families came in their wagons; between twenty and thirty wagons were brought to the place, loaded with people and their provisions, in order to encamp at the meeting house. On Friday nothing more appeared, during the day, than a decent solemnity. On Saturday matters continued in the same way, until in the evening. Two pious women were sitting together, conversing about their exercises; which conversation seemed to affect some of the by-standers; instantly the divine flame spread through the whole multitude. Presently you might have seen sinners lying powerless in

every part of the house, praying and crying for mercy. Ministers and private Christians were kept busy during the night conversing with the distressed. This night a goodly number of awakened souls were delivered by sweet believing views of the glory, fullness, and sufficiency of Christ, to save to the uttermost. Amongst these were some little children—a striking proof of the religion of Jesus. Of many instances, to which I have been an eye-witness, I shall only mention one, viz.: a little girl. I stood by her whilst she lay across her mother's lap almost in despair. I was conversing with her when the first gleam of light broke in upon her mind—she started to her feet, and in an ecstasy of joy, she cried out, 'O, he is willing, he is willing! He is come, he is come! O, what a sweet Christ he is! O, what a precious Christ he is! O, what a fullness I see in him! O, what a beauty I see in

him! O, why was it that I never could believe! that I never could come to Christ before, when Christ was so willing to save me?' Then, turning round, she addressed sinners, and told them of the glory, willingness, and preciousness of Christ, and plead with them to repent; and all this in language so heavenly, and, at the same time, so rational and scriptural, that I was filled with astonishment. But were I to write you every particular of this kind that I have been an eye and ear witness to, during the past two years, it would fill many sheets of paper." * * *

No one can read the foregoing without thinking of the day of Pentecost, described by Luke in the second chapter of Acts. In Mr. McGready's description of that great revival, it is hoped that the youth who may read this book will not fail to notice the account which he gave of the deep interest which chil-

dren took in that great work, especially of that sweet little girl who embraced religion while on her mother's lap. The Lord Jesus Christ still lives; and he is just as willing to bless little children now as he was in that great revival; just as willing as while on earth he took them in his arms and blessed them, and said, of such is the kingdom of heaven.

CHAPTER III.

THE YOUNG MEN.

THE great revival, spoken of in the last chapter, occurred in the territory occupied by the Transylvania Presbytery of the Presbyterian Church, and in that Presbytery were two parties—a revival party and an anti-revival party. Ministers of the right kind were, therefore, very scarce. God's good Spirit was at work among the people, and sinners, by the thousand, were crying out, "What must we do to be saved?" but there were comparatively few preachers who seemed to take much interest in the work; many of them actually opposed it—even made sport of it, calling the friends of the revival "new lights," "fanatics," etc. But this was not the first time in the world's

history that good men were opposed and ridiculed. On the day of Pentecost there were those present who accused Peter and the rest of the apostles of being "full of new wine!" The false charge, however,did not put an end to the great work, as will be seen by reading the second chapter of the Acts of the Apostles, nor did the opposition of the enemies of the revival of 1800 stop that great, rising, swelling tide of Jehovah's love.

As was previously stated, ministers of the right kind were very scarce, and the question which greatly disturbed the friends of the revival was, What shall we do for earnest, consecrated men to lead sinners to the cross of Christ? The revival preachers, as they were called, were greatly troubled upon this point, but the God to whom they looked for guidance soon relieved their minds. The Rev. Dr. Rice, who was an old, experienced minister in the Presbyterian Church,

having heard of the great revival, determined that he would visit the "Cumberland Country," and see for himself. After a calm and quiet survey of the whole work, he advised the revival ministers to encourage a number of young men (who might feel it to be their duty to do so) to exercise their gifts publicly, and to preach the gospel, although they might not have enjoyed the advantages of a regular collegiate education. The suggestion was a good one—the very one that should have been made—and, no doubt, the day of eternity will reveal the fact that God's blessed Spirit prompted the good man to give that advice. Among those who had professed religion in that great revival, there were several young men of fine promise, the names of three of whom were Finis Ewing, Alexander Anderson, and Samuel King. These precious young brethren labored almost day and night, and their efforts were

owned and blessed by the great Head of the Church.

The Bible has given us an excellent rule by which we may judge, and that rule is, "Ye shall know them by their fruits." Applying this rule to the young men under consideration, we are obliged to conclude that they were good men, and were doing the will of God; for, wherever they preached, sinners by the score were convicted and converted. The people heard them gladly, and they were delighted that Dr. Rice had encouraged these young "sons of thunder" to go forth and preach Jesus to a lost and perishing world. But, strange to tell, these young men had some most bitter enemies. In the Transylvania Presbytery, as has been previously stated, there were two parties among the ministry—a revival party and an anti-revival party. Those who were opposed to the revival did all in their power against these young

men, and when the time came for the young brethren to read their discourses, the anti-revival party would not consent to have them read in open Presbytery! Dr. Rice, however, heard them privately, and he was so impressed with the belief that the hand of God was in this matter, that he urged the Presbytery to encourage them in their work. Six months afterwards, at the fall meeting of the Presbytery, it was so evident that the good Lord was blessing the labors of these young men, that the Presbytery yielded to the wishes of the people and licensed these young brethren to preach the gospel. It is worthy of particular notice in this connection, however, that these young men adopted in their licensure the Westminster Confession of Faith, "with the *exception* of the idea of fatality." But this point will come up again after awhile.

The young men were licensed in the

fall of 1802, and in October of the same year, the Synod of Kentucky divided the Transylvania Presbytery, and called the new one which was formed the Cumberland Presbytery. In this latter Presbytery there were ten ordained ministers, five of whom belonged to the revival party and five to the anti-revival party. The names of the first were James McGready, William Hodge, William McGee, John Rankin, and Samuel McAdow; the names of the others were Thomas B. Craighead, James Balch, John Bowman, Samuel Donnell, and Terah Templin. The most of the latter class turned out badly; some of them were deposed from the ministry, and the others sunk into the obscurity which they so justly deserved. The former class lived to an honorable old age, and died universally respected by all good people, except Mr. Rankin, who, late in life, tarnished his reputation by joining the Shakers.

CHAPTER IV.

THE TERRIBLE STRUGGLE.

PEOPLE of strong and wicked prejudices are, in the main, restless and unforgiving; consequently, the anti-revival ministers did all in their power to annoy and vex the good men who were engaged in the blessed work spoken of in the last chapter. They called them by hard names, and did their utmost to induce the people to turn away from such a ministry. Finding that they could not succeed in this, they then made an effort to induce the Synod of Kentucky to take action upon the subject. The Transylvania Presbytery, it will be remembered, belonged to that Synod, and so did the new one, called the Cumberland Presbytery, which had been formed

out of the Transylvania Presbytery. But, according to the system of government of the Presbyterian Church, the *Presbytery*, and not the *Synod*, has the power to decide as to the character and qualifications of the men who enter the ministry. To prove that this is true, see Form of Government, Chap. X., Sec. 8, of the Confession of Faith of the Presbyterian Church. The language is explicit, and is as follows: "The Presbytery has power * * * to examine and license candidates for the holy ministry; to ordain, install, remove, and judge ministers," etc. Now, by examining the same book, Chap. XI., it will be seen that the *Synod* has no such powers. It can judge *Presbyteries*, but it cannot judge the *individual members* of Presbytery, unless individual cases have been carried by appeal from the Presbytery to Synod; and even in such instances the Synod does not really judge the *person*, but the

case—simply decides whether or not the Presbytery has acted according to law.

But, strange to say, the Kentucky Synod was guilty of the folly of attempting to try the *individual* members of the Cumberland Presbytery, for it went through the formality of summoning all the members of said Presbytery to attend "the next stated meeting of the Synod." Of course no one paid any attention to such an unreasonable "citation"; for the same Confession of Faith previously quoted, says: "Process against a gospel minister shall always be entered before the *Presbytery* of which he is a member." The same Synod which did this unlawful thing, appointed "a committee to attend the earliest meeting of Cumberland Presbytery, and report the result of their observations." What folly! yea, what impudence! Who ever heard of such a thing before? The committee appointed evidently felt that

it was an outrage, for it paid no attention to the matter. But, to cap the climax, the same Synod, in October, 1805, appointed a Commission, composed of ten ministers and six elders, "vested with full Synodical powers," to confer with the members of Cumberland Presbytery, "and adjudicate upon their Presbyterial proceedings, which appear upon the minutes of said Presbytery." (See Minutes of Synod of Kentucky.) It is unnecessary to consume time to show that this was contrary to the genius of Presbyterianism. A Commission "vested with full Synodical powers"! No wonder that Mr. Davidson, the *partial* historian of the Presbyterian Church, admits that the like had never been done before; nor is it strange that Rev. J. P. Wilson, one of the most prominent ministers in the Presbyterian Church, after a thorough examination of the case, pronounced it unconstitutional.

But at the appointed time and place, that Commission met the revival party. The following is a list of the ordained ministers who belonged to the revival party: James McGready, William Hodge, John Rankin, William McGee, Samuel McAdow, Finis Ewing, Samuel King, Thomas Nelson, Samuel Hodge, and James Hawe. Among the licentiates, we find the names of Hugh Kirkpatrick, James B. Porter, Robert Bell, and David Foster; among the candidates, Thomas Calhoun, Robert Guthrie, Samuel K. Blythe, and Samuel Donnell.

Rev. Mr. Hawe, whose name appears in the foregoing list of ordained ministers, was at one time a preacher in the Methodist Church. The Commission, however, seemed to have some doubt as to his theological views; and, though he was an ordained minister, they proposed to take him up and examine him. He, of course, indignantly refused to

submit to such procedure. But the Commission was not to be thwarted—the members composing it had met to have an ecclesiastical battle. After much labor, therefore, two charges were made against the Presbytery. First, Candidates in their licensure and ordination had been permitted to adopt the Confession of Faith, with the reservation, "So far as they deemed it agreeable with the word of God." Second, The literary qualifications required by the Confession of Faith had been dispensed with.

Immediately after making out these two charges, the Commission resolved to examine the young men, and see if their qualifications were such as the Confession of Faith of the Presbyterian Church demanded. The old ministers of the revival party boldly and fearlessly took the position that the Commission had no authority to make such a demand; and

they refused to have the young men examined. The Commission then called upon the young men to submit to the examination. Rev. Finis Ewing, who was one of those said to have been "irregularly licensed and ordained," arose and said: "'If any man lack wisdom, let him ask of God.' We therefore request that we be permitted to retire to ask counsel of the Most High, before we give our answer." Some of the members of the Commission made sport of the practice of going to the secret grove for prayer, as was common during the great revival. One of the Commission, by the name of Allen, who had been Clerk of the Court in Green County, "said that he had seen prisoners at the bar of justice, and criminals at the gallows; but that this was the first time he had ever known men to be denied the privilege of prayer under any circumstances." The remark of Mr. Allen

silenced all opposition, and the young men were permitted to retire. All of them repaired separately and alone to the silent grove. Mr. Hutchinson, who was an eye-witness, thus describes the scene. Says he: "They were completely out of sight of each other, but perhaps not entirely out of hearing. I also was alone; while some were on my right, and some on my left. I remember for a few minutes there was a profound silence. Then faint whispers and low murmurs were heard, then sighs. Next, sounds reached my ears resembling groanings which cannot be uttered; they seemed like the suppressed cries of men, wrestling in an agony of prayer. Never, while I live, can I forget that scene. It did seem that heaven and earth, never before nor since, came so near each other. It did seem that our young friends had approached very, very near to a throne of grace, and were almost talking and counseling face

to face with our Father in heaven. I love to think of that time and that place. It is a hallowed place. It will ever be dear to memory. I had all along acted for the revival and with the majority of the Presbytery, because I felt assured they were right. Seeing a Commission of venerable and good men arrayed in opposition, and listening to their solemn appeals, I thought it necessary to pray submissively, and inquire solemnly of the Lord, whether we all might not have been wrong. I was glad when Mr. Ewing asked this privilege. My heart was afflicted, and I said, 'Now, O Lord, lead me and guide me.' And my feeling truly was, 'Thy will be done.' I did not know but some, or even all, of the young men might submit. My prayer was that the Lord might guide them to this, if it was according to his holy will. I thought, 'the Lord reigns;' and then how I did rejoice! I arose strengthened

and refreshed from my knees, saying, 'O Lord I will praise thee: though thou wast angry with us, thine anger is turned away, and thou comfortedst us.' I felt that God would carry on his glorious work by means of his chosen instruments, his blessed name be honored, and precious souls saved; and this was enough. As I came out of the woods, I saw the young men were repairing to the house. Mr. Ewing came out of the thicket near my path. He saw me not. With head erect, his eyes were fixed on vacancy or cast towards heaven. His hands were pressed upon his bosom, as if to hold a heart from breaking. His cheeks, lately so blooming, were pale as death. His step was slow but firm; and his whole air and manner indicated a decision and energy that would not allow him to yield to the injustice of men, because he feared God. I saw plainly that he had settled the question in the fear of God."

When the young men returned from the grove, the Commission, after solemnly adjuring them "to submit," put the question to each one separately: "Do you submit, or not submit"? All of them, however, most positively refused; and gave as a reason, that the Cumberland Presbytery was a regular Church judicatory, and competent to judge of the qualifications of its ministers. In this position they were certainly correct, and no one can successfully refute it. But strange to say, in defiance of all law and authority, the Commission made the following decision: "The Commission of Synod prohibit, and they do hereby solemnly prohibit, the said persons from exhorting, preaching, and administering ordinances, in consequence of any authority which they have obtained from the Cumberland Presbytery, until they submit to our jurisdiction, and undergo the requisite examination." Before the

Commission adjourned, they cited several of the old revival ministers to appear at the next meeting of Synod, and answer to the charge of heresy.

For eight or nine days this Commission was in session, and it would, perhaps, be safe to say that never, in that space of time, were there so many intolerable blunders committed by a body of men claiming to be followers of the meek and lowly Saviour! The revival ministers, however, had long since decided the question whether it was "better to obey God rather than man." They, therefore, resolved that they would continue to preach and administer the ordinances as they had done, and that they would still encourage and defend the young men whose labors God had so signally owned and blessed. To render the work more effective, they organized themselves into a Council; and, to show that the people were in sympathy with them, almost

every congregation within the bounds of the Cumberland Presbytery joined the Council.

The Synod met in October, 1806, and Messrs. Rankin and Hodge were sent by the Council to that Synod to propose a reconciliation. But the Synod endorsed the action of the Commission, and demanded that the young men should submit to an examination. The unreasonable demand, however, was refused, and, as might have been expected from such a court, Messrs. Rankin and Hodge were suspended from the ministry, and the Cumberland Presbytery was dissolved —blotted out of existence! What folly! What madness!

CHAPTER V.

THE OLD LOG HOUSE.

In the first chapter of this little book the promise was made that something more should be told about the Old Log House; and this is the time and place to redeem that pledge.

The reader will not forget that the great and good men who belonged to the revival party were treated most shamefully by those who were opposed to it. Those pure-minded, noble-hearted men, however, had been taught in the school of Him who, when he was reviled, "reviled not again;" they, therefore, like Stephen, when his enemies maltreated him, could pray, "Lord, lay not this sin to their charge."

Time and again did these faithful men of God do all in their power to bring about a reconciliation. They had implored the Synod to do them justice, and had even sent delegates to that body to plead for a settlement of the difficulty. The Synod, however, had turned a deaf ear to their supplications, and, to add insult to injury, had endorsed the unlawful acts of the Commission!

The revival party felt that there was one more tribunal to which they could appeal. They therefore addressed a letter to the General Assembly (the highest court in the Presbyterian Church), praying for interference in their behalf; but while it seemed to be the conviction of a majority of that court that the Synod had violated the constitution of the Church, yet, strange to say, the General Assembly declined to decide the case, because it had not come before that body by a regular appeal from Synod! Being

still anxious to have the difficulty settled, another petition was sent to the General Assembly by the Council in the spring of 1808, but the General Assembly replied that no relief could be given! The next year the General Assembly sustained the action of the Synod, and said "that the Synod deserved the thanks of the Church for the firmness and zeal with which they had acted in the trying circumstances in which they had been placed!" The revival party, however, determined to make one more effort. They, therefore, appointed two Commissioners to visit the Synod and propose terms of peace and reconciliation. The proposition which they submitted was as follows: "The revival party would submit to an examination on the tenets of our holy religion by the Synod, by the Transylvania Presbytery, or by a committee appointed for the purpose, with the understanding that they should

be received or rejected as a *connected* body; that, if required, they would adopt the Confession of Faith, with the exception of *fatality* only." But this proposition was rejected by the Synod. This was the last effort that was made to effect a reconciliation; nor could anything else have been done without compromising the self-respect of the revival party. These noble men, then, were compelled to either abandon the good work of God, or constitute a new Presbytery, separate and distinct from the Synod of Kentucky. They chose to do the latter, and for so doing they were willing to be judged, not only by the great God whom they served, but by generations then unborn.

On the 3rd day of February, 1810, therefore, Finis Ewing and Samuel King, in company with Ephraim McLean, who was then only a licentiate, went to the residence of Samuel McAdow, and proposed to him the propriety of constitut-

ng a new Presbytery. Mr. McAdow said that it was a very important matter, and that he must have time for reflection and prayer. He accordingly went to the secret grove, and there in earnest, importunate prayer until midnight, sought for divine guidance. When he arose from his sleepless couch early the next morning, he was still undecided. He therefore went again to his place of secret devotion, and while upon his bended knees in earnest supplication, God's good Spirit enabled him to decide what he should do. At once he arose and returned to the house, saying to his brethren, "God has answered the doubtful question, and I am now ready to constitute, and to ordain this young brother (McLean) before we adjourn." A Presbytery was then and there constituted, which was called the Cumberland Presbytery.

This important event occurred on the

4th day of February, 1810, in the county of Dickson, State of Tennessee, and in the Old Log House which was the home of Samuel McAdow, as stated in a previous chapter. The following is an exact copy of the record made by those three faithful men of God in the solemn act of constituting the Cumberland Presbytery: "In Dickson county, Tennessee State, at the Rev. Samuel McAdow's, this fourth day of February, 1810: we, Samuel McAdow, Finis Ewing, and Samuel King, regularly ordained ministers in the Presbyterian Church, against whom no charge either of immorality or heresy has ever been exhibited before any of the Church judicatures, having waited in vain more than four years; in the meantime petitioning the General Assembly for a redress of grievances and a restoration of violated rights, have constituted, and do hereby agree and determine to constitute into a Presbytery,

known by the name of the Cumberland Presbytery."

Immediately after constituting the Presbytery, Ephraim McLean was ordained, or set apart to the whole work of the ministry. Mr. Ewing, in a letter to a friend afterwards, thus speaks of the constitution of the Presbytery and of its action: "During the preceding transactions," says he, "I felt an indescribable awe, solemnity, and even timidity. My judgment was clear that it was a duty to constitute a Presbytery, but I feared that I had no immediate, special, and overpowering evidence direct from God that we were about to do right. But being appointed to preside in the ordination, it became my duty to pray. I distinctly recollect that, with one hand upon the head of the preacher and the other lifted to heaven, the first sentence I uttered the immediate presence and power of God were most sensibly felt by me, and,

I believe, by all engaged in the transaction; and such were my feelings that every doubt concerning the propriety of what we had done was entirely banished."

From the foregoing, it will be seen that we have found the origin of the Cumberland Presbyterian Church. It is true, it had an humble birth-place—an old log house—but it is not the only great thing that was born in obscurity. The first Church ever organized in the world's history, had its origin in the family of Abraham; and the Bible tells us that he dwelt in a tent—did not have even a house of logs! Jesus Christ, the blessed Saviour of the world, was born in a stable. He, consequently, made his advent among the lowly and the despised. When, therefore, the time came for him to select those whom he would send forth as the apostles of his blessed religion, he went, not to the mansions of the great nor to the palaces of kings, but to the humble

walks of life, and chose from the poor of this world those who were destined, like their divine Master, to be despised and rejected of men—chose the lowly but zealous fishermen of Galilee, who would be content to lay every laurel at the foot of the cross, and to "count all things but loss for the excellency of the knowledge of Christ Jesus their Lord." When, too, the time came to institute the sacrament of the Supper, he directed his apostles to go, not to some splendid hall in the great city of Jerusalem, but to "an upper room."

It has ever been God's plan to choose what seemed to the world the feeblest instruments to accomplish the greatest results. When he would select a great law-giver, he went to the ark of bulrushes that was quietly floating upon the river Nile, and rescued from a watery grave the little child Moses. When a king was to be chosen for the great Jewish nation,

he directed his priest to pour the anointing oil upon the least, the youngest son of Jesse. When the Church was scattered throughout the hundred and twenty and seven provinces of Persia, he chose an obscure daughter of the captivity to serve his people; and in a short time the palace of Shushan and the gorgeous court of the Shah were made to stand in awe of Esther's God. When he would proclaim his name and his rightful claims to sovereignty from the highest battlements of earthly power, he sent a youth of nineteen years to the great city of Babylon, and there, by the power and influence of a holy life, the king and the court, the nobles and the people, publicly acknowledged the God of Daniel, and "blessed the Most High, and praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." The reason why

the mighty Jehovah thus acts is given by the great Apostle of the Gentiles in the following words: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Before closing this chapter, it can with propriety be said that no Church on earth can boast of a purer body of men as its founders than the Cumberland Presbyterian Church. King, Ewing, and McAdow, the men who organized it, were men of unblemished reputation. It is true, they were persecuted and traduced, but the most bitter enemies that assailed them could not say aught against their moral character and Christian integrity. The same cannot be said, as will be seen after awhile, of all the founders of all the other Christian Churches. What a legacy, in this respect, then, has been left to those who are members of the Cumberland Presbyterian Church!

CHAPTER VI.

THE TWO ITEMS.

As was stated in a former chapter, the men who afterwards became the founders of the Cumberland Presbyterian Church, did not believe in the doctrine of fatality, nor did they think it wrong or sinful for a man to preach the gospel simply because he may not have been thoroughly educated in some great institution of learning. The Confession of Faith of the Presbyterian Church—the denomination which the founders of the Cumberland Presbyterian Church left—most clearly and unmistakably teaches the doctrine of *fatality;* and it also teaches that no man should be allowed to preach the gospel unless he is highly educated.

To satisfy the reader, then, that these things are so, the two items will now be presented from the Confession of Faith of the Presbyterian Church—the highest authority of that denomination.

First—*Fatality*. By fatality is meant that God created a certain part of the human family to be saved, and a certain part to be lost; that is, he predestinated some to everlasting life, and fore-ordained others to everlasting death; and that this was done "before the foundation of the world was laid"—before the persons themselves were created. And yet, worse than all, we are told that God did this without any regard to the actions of those whom he would save or damn! Is not this enough to make us shudder?

Now for the proof. In the third chapter of the Presbyterian Confession of Faith, we have the following language: "By the decree of God, for

the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath

for their sin, to the praise of his glorious justice."

Now, if the foregoing does not teach the doctrine of *fatality*, then words have no meaning. Let, then, the reader go back and look closely at the language which has been copied, and see how clearly the idea is set forth, that God determined, from before the foundation of the world, to save some, and to damn others, without regard to anything that they might do. What a sentiment! No wonder that the good men connected with that great revival which has been described, objected to the doctrine of "fatality"—refused to believe it and to preach it. How could they believe such a sentiment when the Bible so clearly teaches to the contrary? Hear what God himself says: "Whosoever will, let him take the water of life freely." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The Scriptures likewise tell us that Christ, "by the grace of God, tasted death for every man." Also, that he "gave himself a ransom for all to be testified in due time." A great many other passages of this kind might be presented, but this is not the place to multiply them. Surely these are sufficient to prove that the doctrine of "fatality," as it is called, is not sustained by the Word of God.

Second—*Education.* In Chapter XIV., Form of Government, in the Confession of Faith of the Presbyterian Church, we have the following language in reference to the qualifications which a minister must possess before he is licensed to preach: "And it is recommended that the candidate be also required to produce a diploma of Bachelor or Master of Arts, from some college or university; or at least some authentic testimonials of his having gone through a regular course of

learning. Because it is highly reproachful to religion, and dangerous to the Church, to entrust the holy ministry to weak and ignorant men, the Presbytery shall try each candidate as to his knowledge of the Latin language, and the original language in which the Holy Scriptures were written. They shall also examine him on the arts and sciences; on theology, natural and revealed, and on ecclesiastical history, the sacraments, and Church government. And in order to make trial of his talents to explain and vindicate, and practically to enforce, the doctrines of the gospel, the Presbytery shall require of him: 1. A Latin exegesis on some common head in divinity. 2. A critical exercise; in which the candidate shall give a specimen of his taste and judgment in sacred criticism; presenting an explication of the original text, stating its connection, illustrating its force and beauties, remov-

ing its difficulties, and solving any important questions which it may present. 3. A lecture or exposition of several verses of Scripture. 4. A popular sermon."

The same book, in the same chapter, also says: "That the most effectual measures may be taken to guard against the admission of inefficient men into the sacred office, it is recommended that no candidate, except in extraordinary cases, be licensed, unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years, under some approved divine, or professor of theology."

The foregoing is certainly sufficient to convince any one that the Presbyterian Church holds to the position that no man should preach the gospel unless he is most thoroughly educated—must understand the arts and sciences, the original languages (Latin, Greek, and Hebrew),

and must likewise, in addition to having mastered all these, spend two years in a theological school!

Now, those great and good men who were instrumental in founding the Cumberland Presbyterian Church, were not opposed to education, nor to a thorough education either; but they did not adopt the extreme views of the Presbyterian Confession of Faith on this subject. They, therefore, in view of the great need of "the Cumberland Country" for ministerial help, determined to license men to preach the gospel who had not been as thoroughly educated as the Confession of Faith required. In taking this position, they, as has been seen, had God's approval, for he owned and blessed the labors of those men—placed the seal of his approbation upon their ministry. Nor was this the first time in the history of the Presbyterian Church that men were inducted into the ministry who re-

fused to adopt all the doctrines and sentiments taught in the Confession of Faith. The Presbytery in North Carolina, we are told, permitted some of its members to make similar exceptions to those made by the men who afterwards became the founders of the Cumberland Presbyterian Church. It is also a fact of history, that Revs. Messrs. Stone and Nelson, of Kentucky, and a number of others, were ordained with the same "exceptions"; and this was done, too, previous to the time now under consideration. The truth is, the Confession of Faith of the Presbyterian Church was not adopted in the United States until the year 1729; and in the Adopting Act, we find the following language in the records of the Synod of Philadelphia: "And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession of

Faith or Catechism, he shall at the time of making such declaration, declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial commission, if either Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, and government."

As additional proof, we quote from President Davies, one of the most prominent ministers in the Presbyterian Church. He visited England in 1753, and was interrogated on the subject of ordaining men who made "exceptions to the Confession of Faith." His answer was: "We allowed the candidate to mention his objection to any article in the Confession, and the judicatories to judge whether the articles objected against were essential to Christianity; and if they judged they were not, they

would admit the candidate, notwithstanding his objections." Mr. Wood, another minister of prominence in that Church, quotes what Mr. Davies says, and then uses the following language: "It will be remembered that this was the principle upon which the American Presbyterian Church was founded—this was the spirit of the Adopting Act of 1729."

From the foregoing, then, it will be seen that it was quite common in the early history of the Presbyterian Church in the United States to license and ordain men who made "exceptions" to the Confession of Faith, provided these "exceptions" were not considered "essential and necessary articles of faith." Why, then, abuse the Cumberland Presbytery for doing the same thing? As was stated before, the country was sadly in need of earnest, consecrated ministers. The unconverted "were groaning for re-

demption in the blood of the Lamb, and the little flocks scattered through the wilderness were without the care of faithful shepherds. How, then, could the friends of God and humanity behave themselves as did the anti-revival party? How could they find it in their hearts to oppose the great revival because some, like the good Samaritan, "with a loud voice glorified God, and fell down at Jesus' feet, giving thanks"; and others, like the blind Bartimeus, "cried out, Jesus, thou son of David, have mercy on me"?

Many, we are sorry to say, have labored hard to make the impression that the *only* reason why the Cumberland Presbyterian Church was brought into existence was, that its founders were opposed to an educated ministry. The assertion is utterly false, as the facts of history will prove. Mr. Davidson, the uncandid and unfair historian of the

Presbyterian Church, when he comes to that point, is obliged to admit that it was not the want of classical learning that produced the difficulty. On page 256 of his history, he uses the following language: "Calvinism is a complete and compact system, and, as in a well-constructed arch, every separate doctrine is a keystone, which cannot be abstracted without endangering the whole. As from a foot we may infer the proportions of a statue, or reproduce a Saurian from its fossil fragments, so each single doctrine of the Calvinistic scheme naturally and necessarily involves the adoption of all the rest. Forgetful or unconscious of this truth, they (the Cumberland Presbyterians) endeavored, in the altered edition of the Confession and Catechisms, to steer a middle course between Calvinism and Arminianism (if a middle course there can be), rejecting the doctrines of eternal reprobation, limited atonement,

and special grace, and maintaining that the Spirit of God operates on the world, or co-extensively with the atonement, so as to leave all men inexcusable."

As additional proof upon this subject, the reader is referred to "The Assembly's Digest"—a book published by the Presbyterian Church. On page 629, we have the following: "They hold *doctrines* contrary to those contained in our Confession of Faith, viz.: That they in effect deny *election*, and hold that there is a certain sufficiency of grace given to every man, which if he will improve, he shall obtain more, etc., until he arrive at true conversion." Also on page 633, we have the following: "The grounds of their separation from us were, that we would not relax our discipline, and surrender some important *doctrines* of our Confession of Faith."

In addition to the foregoing, the attention of the reader is called to the fact

that, in 1866, an effort was made on the subject of Organic Union between the Presbyterian Church in the United States (the Presbyterian Church, South), and the Cumberland Presbyterian Church. Able Committees were appointed by the General Assembly of each Church; and when they met in the city of Memphis, Tennessee, the Committee on the part of the Cumberland Presbyterian Church proposed that it would agree to adopt the "standard" of the Presbyterian Church on the subject of the education of the ministry, *provided*, that that Church would so modify its Confession of Faith as to remove therefrom the idea of unconditional election and reprobation. The Committee from that Church did not accept the proposition, but agreed to refer the matter to the General Assembly of that Church. In 1867, in the city of Nashville, Tennessee, that General Assembly refused to accede to

the proposition made by the Committee from the Cumberland Presbyterian Church, and said, "the time had not yet come to change the time-honored Standards which have been for so many years the glory of the Presbyterian Church."

The same thing in substance occurred when, in 1874, two similar Committees met with a view to Organic Union between the Presbyterian Church in the United States of America (the Presbyterian Church, North), and the Cumberland Presbyterian Church. Those Committees met in Nashville, Tennessee, and remained in session several days; but no promise whatever could be extorted from the Committee on the part of that Church, that the *doctrines* of its Confession of Faith would be in the least modified on the points mentioned in the other case—unconditional election and reprobation.

From the foregoing we see how utterly

untrue the charge that the only cause of the organization of the Cumberland Presbyterian Church was opposition to an educated ministry. Let it be remembered, too, that the items of history which have just been quoted, come from members of the Presbyterian Church—and the first three, from those who were bitter enemies of the Church organized in the Old Log House by King, Ewing, and McAdow. The reader must not forget, however, that the founders of the Cumberland Presbyterian Church were not opposed to education, nor to an educated ministry; but they did believe—and for this belief they have the Bible and reason on their side—that a man may preach the gospel without having received "a diploma of Bachelor or Master of Arts from some college or university"; and that after having completed such a course, "he shall have studied divinity

at least two years, under some approved divine or professor of theology." But as these two items—"fatality and education"—will come up again for consideration before this little book is completed, they are dismissed for the present.

The Cumberland Presbyterian Church, as has been seen, was brought into existence. The great question is, Did the founders of that denomination do right in organizing a new one? Why did they not join some Church that was already in existence? If the reader will be patient, the reason shall be given in the chapters which follow; for the leading denominations of the world will now be taken up one by one, and the objectionable features to each will be presented. In doing this, the reader will find that, if I have "nothing extenuated," neither have I "set down aught in malice." The *emphasis* with which utterances are made must not be construed as *unkindness* to

any one or to any Church, for such a feeling does not exist. It is with systems of *doctrine*, and not with *persons*, that we have to do in this work, and we wish the matter so understood by all who read this book, and, also, by all the members of the different denominations whose Creeds are criticised.

CHAPTER VII.

THE ROMAN CATHOLIC CHURCH.

ONE of the oldest Churches in existence is the Roman Catholic Church. Why, then, it may be asked, did not the founders of the Cumberland Presbyterian Church join that organization?

I.—ITS ORIGIN.

The friends of this denomination say that it is the Church which the Saviour himself established when he was upon earth, but there is no truth in this assertion. The following is a brief but accurate statement in regard to its origin. For a considerable time after the commencement of the Christian era, the city of Rome was ruled by Pagan emperors, but in the fourth century, Christianity

became the religion of the Commonwealth under Constantine the Great. Soon after this event the Empire was rent in twain—one part, the Eastern, with the city of Constantinople as its capital; the other part, the Western, with Rome as its capital. Wicked rivalries soon sprang up between the prominent ministers of these two great cities, and the question was, "Who shall be first in the kingdom of God?" An emperor by the name of Mauritius made one of the ministers of Constantinople universal bishop—made him the head and ruler of the whole Church. In a short time, however, this emperor was put to death by Phocas, who afterwards became emperor. One of the first things which this sovereign did was to move the seat of government of the Empire from Constantinople to Rome; and, having done this, he conferred the title of *Universal Bishop* on Boniface III. This

occurred A. D. 607, and this is the date of Papal supremacy—the true origin of the Roman Catholic Church. What a wicked beginning! An emperor who was guilty of murder was the one who appointed the first Bishop!

II.—THE SUPREMACY OF THE POPE.

It is claimed that Peter, who was one of the apostles of the blessed Saviour, was the supreme head of Christ's Church upon earth, and that the Pope of the Roman Catholic Church is his successor. This assertion is utterly untrue—has no foundation in the word of God.

The following are the passages of Scripture which are relied upon to prove the doctrine: "I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind

on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xvi. 18, 19.

Roman Catholics tell us that Peter is the rock upon which the Church is built. Christ, however, did not say that upon *Peter* he would build his Church, but upon the *confession* which Peter had made that he, the Saviour, was "the Christ, the Son of the living God." Nor did Peter so understand it, for he evidently considered *Christ* as the rock upon which the Church is founded. In addressing the Sanhedrim, he says: "This is the stone" (speaking of Christ) "which was set at naught of you builders, which is become the head of the corner."—Acts iv. 11. And in the second chapter of his first Epistle, he thus speaks of Christ: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men,

but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." Surely the testimony of Peter ought to be sufficient upon this subject. But we have additional evidence from the Bible. "Other foundation can no man lay than that is laid, which is Jesus Christ," etc., etc.

It is true that Christ said to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven," etc., but he said the same to *all* the other apostles. See Matt. xviii. 18: "Verily I say unto you (not unto thee), Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." See likewise

John xx. 21–23: "Then said Jesus to them (to all the apostles) again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Was not then the same power given to all the other apostles that was given to Peter? Why, most assuredly. Then away with the doctrine that Peter was the *prince* or *chief* or *Bishop* or *Pope* of the apostles!

But let us look a little further into this matter. Did Peter, after the resurrection and ascension of Christ, exercise supremacy over the other apostles? No, indeed. In the election of Deacons, Acts vi., it is said, "Then the twelve (not Peter) called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve

tables." The disciples chose men, "whom they set before the apostles; and when they had prayed, they laid their hands on them." In Acts xv., we learn that some matters of controversy among the churches were referred to the apostles and elders at Jerusalem. Peter was present and participated in the discussion. Paul and Barnabas also made speeches; but *James* presided over the assembly, summed up its decision, and concluded with the words, "My sentence is," and so on. Is it possible, then, that if Peter was supreme; if he was chief of the apostles, the Pope; if he was the head of the Church, that he would not have presided at this, the first Synod or General Assembly which the New Testament Church held? Most assuredly he would.

Again, if Peter was the prince or chief of the apostles, why did they not treat him with marked respect? Why did

they treat him simply as an equal? The Pope sends his messengers whithersoever he pleases, but Peter was sent whithersoever the apostles desired that he should go! See Acts viii. 14: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Paul was not a bigot, yet he says that he "was not a whit behind the very chiefest apostles."—2 Cor. xi. 5. Moreover, Paul says that he withstood Peter to the face, "because he was to be blamed."—Gal. ii. 11. If, then, Peter was the vicar of Jesus Christ, as the Roman Catholics assert, how could he be wrong? But the blessed Saviour settles this question forever. Matt. xxiii. 8: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." Also Mark ix. 33–35: "And he (Christ) came to Capernaum: and being in the house he asked them, What

was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all."

We, therefore, see that there is no foundation for such a claim.

III.—THE WORSHIP OF IMAGES.

The Roman Catholic Church teaches that it is right to worship images. The language from their own books is, that "images of Christ and of the Virgin Mother of God, and of other saints, are to be had and retained, especially in churches, and due honor and worship to be paid to them."

The reader will at once see that this is contrary to the Bible. That blessed book says (Ex. xx. 4, 5): "Thou shalt

not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," etc. How wicked, then, to do a thing which God so positively forbids! But go into any Roman Catholic church you may, and you will see the members bowing down before these images!

IV.—READING THE SCRIPTURES.

This Church also teaches that the people ought not to be permitted to read the Scriptures. The language is as follows: "Seeing it is manifest by experience, that if the Holy Scriptures be permitted to be read everywhere indis-

criminately, in the vulgar tongue, more harm than good would result," etc. Just think of it: the people not permitted to read the Bible! God made that book for every one to read, and yet the members of this Church are not permitted to enjoy that privilege! The Bible says (Psa. cxix. 130): "The entrance of thy words giveth light; it giveth understanding to the simple." Again, also, we read (Prov. xxx. 5): "Every word of God is pure." So, likewise, the Apostle Paul tells us that the Scriptures are to make us wise unto salvation. 2 Tim. iii. 15; "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The blessed Saviour also says (John v. 39): "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

How, then, can a Church, with all this

testimony against it, dare prevent its members from reading the Bible! Yet it does it!

V.—CONFESSION TO PRIESTS.

The members of this Church are required to confess their sins to a priest. The language is: "that sacramental confession of sins is necessary to salvation by divine right, and that he is accursed who says that confession to a priest alone, in secret, is a human invention." But the Scriptures teach that it is to *God*, and not to *man*, that we must confess our sins in order to have them pardoned. David says (Psa. xxxii. 5): "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah." Also, Psa. li. 4: "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be

justified when thou speakest, and be clear when thou judgest." Again, the question is asked in Mark ii. 7: "Who can forgive sins but God only."

VI.—THE SACRAMENT OF THE SUPPER.

The Roman Catholic Church does not permit its members to partake of both the bread and wine in the sacrament of the Supper. The edict "pronounces any one accursed who says that by command of God, or necessity of salvation, all and each of the faithful in Christ ought to receive the sacrament of the Eucharist in both kinds." But the Bible positively contradicts such teaching. Matt. xxvi. 26–29: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testa-

ment, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Also Mark xiv. 22, 23: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it."

We, therefore, see that the blessed Saviour intended that his followers should partake of both kinds (the bread and the wine), and commanded that all who partook of the one, should likewise partake of the other, both being done together in remembrance of his broken body and his shed blood. Hence, it is plain that there is no sacrament at all as Christ ordained it, unless it be celebrated in *both* kinds—the bread and the wine.

How wickedly, then, does this Church act when it thus administers the sacrament!

VII.—MARRIAGE OF THE CLERGY.

This Church does not permit its ministers to marry. The law is positive that the "clergy may not marry." But the Bible teaches no such doctrine. Heb. xiii. 4: "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Again, 1 Cor. vii. 2: "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."

From the foregoing, it is evident that no exception is made of the clergy or ministers of the gospel; nor can any one show that God has excepted Priests or Monks.

VIII.—THE PERSECUTIONS OF THE CHURCH.

The history of this Church is written in blood. For centuries after its birth, it

wielded the sword with most desolating effect. It laid its bloody hand upon almost every instrument of torture—the sword, the faggot, the dungeon. If any one doubts this, let him read the history of the Waldenses and the Albigenses, through many generations, and see how the blood of those pure, good people flowed like a river from under the hand of Papal persecution. Let him also cast his eye over the mountains of Bohemia, or the green fields of Spain, and see them covered with the dying and the dead. Let him likewise go to Paris and witness the horrors of the massacre of Saint Bartholomew; or to Holland, and see her sons dying by tens of thousands in the slaughter occasioned by the Duke of Alva.

John Dowling, D.D., in his history of Romanism, tells us that from the birth of Popery (the Roman Catholic Church) in 607, to the present time, it is estimated

by careful and credible historians, that more than FIFTY MILLIONS of the human family have been slaughtered by that Church, an average of more than *forty thousand religious murders* for every year of the existence of Popery! How appropriate, then, the language of the apostle (Rev. xvii. 6): "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

The foregoing are only a few of the objections that can be urged against the Roman Catholic Church, but surely they are sufficient. We are not astonished, therefore, that the founders of the Cumberland Presbyterian Church preferred a new organization rather than connect themselves with such a denomination.

CHAPTER VIII.

CHURCH OF ENGLAND—THE EPISCOPAL CHURCH.

WHY, it may be asked, did not the founders of the Cumberland Presbyterian Church join the Episcopal Church? This denomination had its origin in England during the fifteenth century. There it is called the Church of England; in this country it is known as the Episcopal Church.

I.—ITS EARLY HISTORY.

This Church, as we now find it, was organized during the reign of Henry VIII., King of England. For a number of years this monarch had been a zealous member of the Roman Catholic

Church, and did all in his power against the Reformation. He went so far as to write a book opposing Martin Luther and defending the Roman Catholic Church. For this great service the Pope of Rome complimented him with the title of "Defender of the Faith." But he was a very wicked man, and his attachment to his Church did not last many years. He conceived an affection for a woman named Anne Boleyn, and resolved to divorce his wife, Catherine of Aragon, to whom he had been married eighteen years. The Pope refused to grant the divorce, and King Henry then assumed the title of Supreme Head of the English Church. Having taken this step, he put down the monasteries of the Roman Catholic Church, and appropriated the property to secular purposes. He then married Anne Boleyn, but in a short time he had her beheaded on the scaffold, and married Lady Jane Sey-

mour, who died soon afterwards. He next married Anne of Cleves, but the union proving to be an unhappy one, he divorced her, and caused Cromwell, who helped to make the match, to be beheaded. His next wife was Catharine Howard, whom he also beheaded. He then married Catharine Parr.

From the foregoing, it will be seen that this wicked king had six wives, and for this reason he is called in history the many-wived Henry! He was also a very cruel man, for, during his reign, he burnt the famous Tyndale at the stake, and a number of other great and good men. Truly has it been said of him, "that he never spared man in his anger nor woman in his lust."

II.—SALVATION BY BAPTISM.

In baptizing an infant, the priest or minister is instructed to say, after the child has been baptized, "We yield thee

hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church." The same doctrine is taught in receiving grown persons into this Church in the act of Confirmation; for the Bishop is taught to say, "Almighty and ever-living God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins," etc. Let the reader look again at this language: "Regenerate this infant with thy Holy Spirit." Now, to show that we have not mistaken their meaning, the commentators on the Prayer-book (a book about which we will speak in another place) say that this "regeneration" takes place alone in or by baptism. And as additional proof, read the following questions and answers, which are copied

from a catechism published by that Church for children:

"Q. What were you made in baptism?

A. A member of Christ.

Q. And what else?

A. The child of God.

Q. What else?

A. An inheritor of the kingdom of heaven.

Q. What is the special grace of baptism?

A. Cleansing from sin."

By examining again the language used in baptizing adults, we see that the priest is required to say that they are regenerated "by water *and* the Holy Ghost." Water, then, to say the least, is one of the agents that regenerates the soul. Attention is also called to a catechism of that Church for adults. In response to the question, "What is baptism?" the answer is:

"It is the sacrament wherein persons

are made members of Christ, children of God, and inheritors of the kingdom of heaven."

What an absurdity! How can the application of water cleanse and purify the heart? There is not a single verse in the Bible that teaches such a sentiment. But as this doctrine of salvation by baptism will be considered at some length under the head, "Campbellite Church," it is dismissed for the present.

III.—APOSTOLIC SUCCESSION.

The members of the Episcopal Church claim that it is *the* Church, because they say they can prove that their preachers are in the "regular line of succession" from the apostles themselves. The doctrine they teach is simply this: that the persons called Bishops were each ordained by a preceding Bishop back to the apostles, whose successors the Bishops in this

Church claim to be; that not one link in the long chain is wanting; that ordination by these Bishops alone is valid; and that the persons ordained by them are the only true ministers of the gospel. In reply to this absurd theory, we have space only for a few arguments.

1. There is not the slightest evidence in the Bible for Bishops at all in the sense in which Episcopalians use the term. The words presbyter and bishop mean precisely the same thing in the New Testament; and Presbyters were the ancient Bishops, and are the *only* Bishops which are mentioned in the sacred Scriptures. In the previous chapter—the chapter upon the Roman Catholic Church—it was proven by the Saviour himself that he had but one kind of ministers, and that they were equal in power and authority.

2. If the theory of the Episcopal Church is true, then there is no Church,

for there is not a denomination on earth that can show a regular succession from the apostles until now. If *one* link is wanting, then all depending on it will fall; and that many links have been broken, no one familiar with the facts of history will deny.

3. The best informed men in the Episcopal Church admit that the theory is a myth—is utterly false. The great historian of England, Macaulay, who was a member of the Church of England—the Episcopal Church—says: "The transmission of orders from the apostles to an English clergyman of the present day, must have been through a very great number of intermediate persons. Now it is probable that no clergyman in the Church of England can trace his spiritual genealogy, from Bishop to Bishop, even so far back as the Reformation. There remain fifteen hundred or sixteen hundred years during which

the history of the transmission of orders is buried in utter darkness. And whether he be priest by succession from the apostles, depends on the question whether, during that long period, some thousands of events took place, any one of which may, without any gross improbability, be supposed not to have taken place. We have not a tittle of evidence to any one of these events. We do not even know the names or countries of the men to whom it is taken for granted that these events happened."

The foregoing admits all that we could ask, and coming from such authority in the Episcopal Church, it is conclusive against the dogma of succession.

4. Its strongest advocates have to admit that their succession has come down through men of the greatest wickedness and the worst of morals. Often, very often, the prelacy was obtained by money, murder, and war! Now the

question is, would God use such a vile, corrupt channel for keeping his Church in existence? No, never! The Bible tells us that "it pleased God by the foolishness of *preaching* to save them that believe." In other words, God has ordained that by the preaching of the gospel the world is to be saved; yet, according to this theory, no man dare preach this gospel unless he is in the succession! Is it possible that God has left the great matter of human salvation upon such uncertainty? In some cases the succession came, say the advocates, through children; and the *certainty* that no irregularity occurred with this child, or this drunken man, or this murderer, is as important to the Christian, if this doctrine be true, as the resurrection of Christ. If the Saviour had not risen from the grave, all would have been lost. And, likewise, if there is a defective link anywhere in this chain, all is lost for-

ever. God forbid that the salvation of sinners should have to depend on a chain, made up, in great part, of drunken, licentious, debauched men! The truth is, a "succession" is not needed, for all true ministers are still called to the work as was Aaron. Then where is the necessity for "succession?"

Roman Catholics, Episcopalians, Mohammedans, and Mormons all profess to have this "succession." But surely *all* of them cannot have it; and, unless better evidence can be given than has ever yet been produced, we will not believe that *any* of them have it. In the list of those claiming to have it, we omitted the Kalmucks, a race of the Tartars. They are confident that they have it, and this is the way they say they obtained it: When the High Priest or Bishop dies, his body is burned to ashes, and the ashes are carefully collected into a bottle. Every day his successor mixes some of

the ashes with water and drinks it, until all the ashes are used up. In this way the body of the Bishop is taken into the body of his successor. This is "apostolic succession" among the Kalmucks; and the theory is fully as plausible as that of the Episcopal Church. The whole thing of "succession" is the mainspring and the mainstay of priestcraft.

IV.—CONFIRMATION, HOLY DAYS, ETC.

According to the doctrines and usages of this Church, members are not entitled to the sacrament of the Supper until the hands of the Bishop have been laid upon their heads. By so doing, he *confirms* them—brings them into full fellowship in the Church. Remember, however, that no one but a *Bishop* can do this. He has a large field to visit—his diocese covering the area of a State or more—yet no one, until the Bishop says so, can be permitted to celebrate the death and

sufferings of Christ—must be at least ready for confirmation. What an absurdity! What folly!

That Church also has quite a list of Holy Days—St. Peter's day, St. Mark's day, St. Thomas' day, together with Fasts and Lents, etc., etc.—which they observe. But all these Good Fridays, New Moons, etc., as the Church observes them, are nothing on earth except the "traditions and endless genealogies," which the Bible condemns, and which come either from the Roman Catholic Church or from Pagan mythology! God says (Isa. i. 14): "Your new moons and your appointed feasts my soul hateth—they are a trouble unto me; I am weary to bear them."

V.—THE PRAYER-BOOK.

The prayers offered by ministers and people are printed. They are good, in the main, but they tend to formalism.

Yet to this printed liturgy they are bound by a law that is inflexible—it *must* always be used in public worship! The book, too, so far as we know, is always used in private devotions. Who ever heard a minister in that Church pray except "out of a book"? Now the question is, Can *any* book of printed prayers meet the wants of all Christians on all occasions of worship? The patriarchs, prophets, apostles, martyrs, never so prayed—were never so circumscribed in their religious devotions. Had the great John Knox so prayed, the probabilities are that Mary Queen of Scots—a Roman Catholic Sovereign—would not have said that she feared his prayers more than she did the army of England. But when he prayed, "O God, give me Scotland or I die," the very earth seemed to tremble! In brief, the longing, sorrowing heart demands more freedom, more latitude, and greater variety of

expression, than is found in that Prayer-book.

VI.—TOO LOOSE IN ITS DISCIPLINE.

It would, perhaps, be safe to say that no denomination permits greater liberties in its members than the Episcopal Church. A venerable Bishop, it is said, once observed to a gentleman who left the Methodists to join the Episcopalians, "I am, if possible, more opposed to dancing than are the Methodists, because ours is called the 'dancing Church.'" In short, there is apparently so little spirituality in that Church, that the members are not reproved for becoming absorbed in the fashions, vanities, and frivolities of the world. Who ever heard of a revival of religion in that Church? And why is it that we rarely find one of their churches in the *country?* They have their strength in towns and cities, where mirth, gayety, and pleasure

seem most to abound; and were it not for other Churches, the people in the country would be left to perish!

VII.—WANT OF CHRISTIAN FELLOWSHIP.

The Episcopal Church is greatly wanting in that broad Christian fraternity that characterizes most of the other denominations. The ministers rarely, if ever, exchange pulpits with the clergy of other Churches. The expression may seem harsh, but facts justify it: the general bearing of the ministers and members of that Church seems to say, "We are more holy than you." This want of fraternity, however, may be due to the fact that the Episcopalians claim to be *the* Church, and look upon all others as "sects" and "heretics." This High Churchism, however, tends not only to sectarian bigotry, but to spiritual decay; for in proportion as we exalt ritual service, in the same proportion do we

neglect vital godliness. Paul said: "But God forbid that I should glory, save in the *cross* of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. vi. 14.

Other objectionable features could be presented, but these are sufficient to justify the founders of the Cumberland Presbyterian Church in passing by the Episcopalians when they were seeking an ecclesiastical home.

CHAPTER IX.

THE PRESBYTERIAN CHURCH.

We have already seen in this little book that the founders of the Cumberland Presbyterian Church left the Presbyterian Church, and organized a new one. The reasons for that step have already been given; but the promise was made that, at the proper place, the subject would be more fully discussed, in a *doctrinal* point of view.

The word Presbyterian comes from the Greek word *Presbuteros*, which means senior, or elder, signifying that the government of the Church is by Presbyters; that is, by an association of teaching elders and ruling elders. There is nothing, therefore, in the word that in-

dicates *doctrine*. To ascertain what their tenets are, we must examine their Standards.

The Confession of Faith of the Presbyterian Church was formed by what is known in history as the Westminster Assembly. This body was appointed by the Long Parliament of England. It consisted of one hundred and twenty-one clergymen and thirty laymen—ten of whom were Lords and twenty Commoners—together with four clerical and two lay commissioners from the Church of Scotland. This notable Assembly held its first meeting July 1, 1643, and continued to sit till February 22, 1649—six years. The doctrines agreed upon by that Convocation, constitute the Confession of Faith of the Presbyterian Church. It may not be improper to state in this connection, that the theological views of John Calvin were the doctrines which were incorporated in that

book. He was born July 10, 1500, in Noyon, France, and was brought up in the Roman Catholic Church; but at the age of twenty-three he left that organization. As a scholar and debator he had few equals in his day. Being a man of strong and determined will, he was accused of being tyrannical in his religious sentiments. Because his theological views were, in the main, adopted by the Westminster Assembly, those who adhere to that system are called Calvinists.

Having made these explanatory statements, it is now proposed to follow the general plan of this little book, and show why the founders of the Cumberland Presbyterian Church could not adopt the system of doctrines taught by the Presbyterian Church.

I.—GOD THE AUTHOR OF SIN.

In the Confession of Faith of the Presbyterian Church, Chapter III. Sec. 1,

it is said: "God did from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." Now it is most certain that *sin* "does come to pass"; hence, according to the doctrine here taught, God must be the author of sin! Let the reader carefully note the word "*whatsoever.*" This embraces everything—from the greatest to the least event that can happen—every motive, every desire, every inclination, every act of the whole human race, whether virtuous or vicious! It is true, the same book, in the same Chapter and Section, adds, "Yet, so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." But what good does that "*yet, so as*" do? It is simply an assertion without proof. If God has ordained

"whatsoever comes to pass," and as *sin* does "come to pass," how can it be said, "neither is God the author of sin"? That "*yet, so as*" therefore, is worth nothing!

II.—THE DOCTRINE OF FATALITY.

In the same Chapter (III.), Sec. 3, it is said: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." In the same Chapter, Sec. 5, it is said that the "elect" are chosen in Christ "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace." In Sec. 7, of the same Chapter, it is said: "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will,

whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

This item of fatality, or this particular phase of it, at least; was commented upon in the historical part of this little book, and it is not deemed necessary to consume further time upon the subject. It will not be out of place, however, to say that the doctrine here taught is in direct violation of the plain declarations of the sacred Scriptures. If "some men and angels are predestinated to everlasting life, and others fore-ordained to everlasting death," and this is done, too, "without any foresight of faith or good works," then men and angels are not free agents. Away with such absurd teachings; they are dishonoring to God, to angels, and to men!

III.—A LIMITED ATONEMENT.

The Confession of Faith of the Presbyterian Church teaches that Christ died for none but the "elect." In Chapter III. Sec. 6, it is said: "Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season," etc. And in the last clause of the same section, it is said: "Neither are any others redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only."

Now, to show that we do not misrepresent the sentiment of the Church upon this point, we will quote what Rev. Robert Shaw says. He wrote an Exposition of the Confession of Faith, and it has been endorsed by that Church. His language is: "Christ died exclusively for the elect, and purchased redemption for

them alone; in other words, that Christ made atonement only for the elect, and that in no sense did he die for the rest of the race." But the *Bible* says (John iii. 16): "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again, Heb. ii. 9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Also, 1 John ii. 2: "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

IV.—THE CONDITION OF INFANTS.

The Confession of Faith, Chapter X., Sec. 3, says: "Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh

when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word."

Let the reader note the language, "elect infants," etc. If there are "elect infants," there must be *non-elect infants*, else the expression has no meaning. If there are *non-elect* infants, then they are lost if they die in infancy. Our Calvinistic friends, it is true, attempt to evade this point by saying that none but "elect infants" die in infancy. How do they know this? But if the doctrine of "*election*," as held by Presbyterians, is true, then it is certain that there are "elect" and *non-elect* infants. It could not be otherwise, if "some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death"; for, if this predestination took place, as the Confession of Faith declares, "before the foundation of the

world was laid," then it was true of the two classes when they were *infants.* Consequently, there must be "*elect*" and *non-elect* infants; and as none can be saved but the "elect," no difference when the non-elect die, whether in infancy or in old age, they are most certainly lost! Instead, then, of trying to evade the doctrine of "infant damnation," as our Presbyterian friends do, why do they not simply say that such a doctrine is in perfect agreement with the theory of "election" as taught by them? In other words, why may not God just as well punish an infant as to punish a grown person, inasmuch as a grown person, if he is of the number that has been "passed by," is just as helpless as an infant—can no more believe in Christ than can an infant; nor is he one whit more responsible for not believing, if this doctrine of "elect infants" is true?

V.—CONCERNING THE HEATHEN.

The same Confession of Faith, Chapter X., Sec. 4 (latter clause), says: "Much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess." Also in answer to Question No. 60, in the Larger Catechism, we have the following: "They, who, having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved."

Now, as we have already seen elsewhere, this same book teaches that God chose some "unto everlasting life," without reference to either their "faith or good works"; then why may not God have chosen some of the heathen to "everlasting life"? Why can there not be elect heathen? Why must God be

confined to Christian lands, inasmuch as the condition, faith, and good works of the elect had nothing to do as "causes moving him thereto"? Is it not strange that not one of the millions upon millions of the adult heathen were elected to everlasting life? Yet not one of them has been so chosen, if the Confession of Faith be true. But how do they know this? Should they not be a little more cautious?

VI.—THE EFFECTS OF SUCH A SYSTEM.

If God, from the foundation of the world, as this Confession of Faith teaches, chose some to everlasting life, and others to everlasting death, without reference to "faith or good works," then where is the necessity of preaching the gospel? This book teaches that the number to be saved is definite and fixed, and the number to be damned is also definite and fixed. What, then, have we

to stimulate us to action? The practical tendency of such a system is evil, and evil continually. Skepticism, impenitence, discouragement, and hardness of heart, are the legitimate results of such a system.

VII.—MINISTERIAL EDUCATION.

In a previous chapter in this little work, we saw, from the Standards of the Presbyterian Church, that no one is permitted to become a minister therein, unless he has "a diploma of Bachelor or Master of Arts," and, in addition, "shall have studied divinity at least two years, under some approved divine, or professor of theology."

Now, be it distinctly understood, the founders of the Cumberland Presbyterian Church were not opposed to the education of the ministry, and to the very highest education when practicable, but they were unwilling to adopt the rigid

rule of the Presbyterian Church. They, therefore, made the *minimum* of literary qualifications, to consist of a good *English* education; but at the same time, they insisted upon a *classical* education when circumstances would justify. They would not say, however, that the extensive course prescribed by the "Mother Church" was *indispensable*, because they did not think that such a position could be sustained by either reason or Scripture.

In many sections of the country, it is next to impossible to furnish an adequate number of ministers who have been *classically* educated; and, indeed, if it *could* be done, it would not be for the best. Besides, the blessed Saviour made no such requisitions of his apostles, for there was but *one* out of the *twelve* that was thus educated—the Apostle Paul—and he was not called to the ministry until after the death and ascension of Christ.

The truth is, a Church, as well as any other organization, must take a practical, common-sense view of matters and things. Some of the most eminent men in other professions—law, medicine, etc., —have been those who were not classically educated. And has not the same been true in relation to the gospel ministry? Most certainly it has; and, if the reader will pause a moment, he can recall a vast number of instances. Who would dare silence such men as Whittle, Moody, and a host of others of that kind that might be mentioned? Yet the "standard" in the Presbyterian Church, on the subject of ministerial education, would seal their lips forever!

Does God never call men to the ministry who profess religion rather late in life—men of families, and men who have neither the time nor the means to take the extensive course prescribed by the Presbyterian Church? What of old

John Bunyan and a host of others like him, whose names are immortal?

This is an interesting topic, but there is neither time nor space to pursue it further. We cannot dismiss it, however, without saying in one broad, comprehensive sentence: Such a rigid standard as the Presbyterian Church demands on the subject of ministerial education, is warranted neither by reason nor Scripture, and will inevitably curtail the usefulness and efficiency of any denomination that adheres to it.

Because of the foregoing objections, therefore, we can readily see how the founders of the Cumberland Presbyterian Church could not remain in the Presbyterian Church.

CHAPTER X.

THE BAPTIST CHURCH.

Some, perhaps, are ready to ask, Why did not the founders of the Cumberland Presbyterian Church join the Baptist Church?

Why this denomination took the name *Baptist* is rather curious. If it has any significance, it is because those who bear that name *baptize;* but then all other Churches baptize, too, and for this reason we fail to see why that name was selected, unless it is because they attach very great, if not undue, importance to that ordinance.

I.—THE ORIGIN OF THIS CHURCH.

Our Baptist friends—at least the greater portion of them—claim that they

are not only the oldest Church in existence, but that they are the true Church. Its origin, we are told, dates back to John the Baptist; and the Baptist Church of to-day professes to be able to show that it has a "regular succession" from the apostles themselves—that there has never been a time, since Christ was upon earth, in which their doctrines and usages were not held and practiced. But this is a great mistake—is simply an assumption.

Dr. Wall, a historian that every one respects, in his work on Infant Baptism, written in 1705, in speaking of the Baptist Church, says: "In England there were now and then some Dutchmen found of the Anabaptist opinion ever since it had taken footing in Holland, but none of the English nation are known to have embraced it in a long time after." He also quotes from Bishop Jewel, who says: "They have no ac-

quaintance with us, either in England, Germany, France, Scotland, Denmark, Sweden, nor in any place else where the gospel is clearly preached."

Rev. Robert Hall, one of the most prominent ministers the Baptist Church ever produced, yields the point; for, in speaking of a separate and distinct Baptist Church in early history, he says: "Of this not the faintest trace or vestige is to be found in ecclesiastical history. Not the shadow of evidence can be produced to prove the existence, during that long trace of time, of a single Society of which adult baptism was the distinguishing characteristic. Indeed, we read of the separate existence of no Baptist Churches anywhere upon the Continent during the whole period of the Middle Ages."

A large amount of additional testimony on this point could be presented, but the foregoing is sufficient, especially

when we remember that the greater portion of it is from Baptist authority.

From the most reliable information we can get, we learn that the Baptist Church originated in Germany, about the year 1522; and the evidence, too, is that they came from the Anabaptists, an organization that took its name from two Greek words *ana*, "new," and *Baptistes*, a "Baptist," signifying that those baptized in infancy should be baptized *anew*. The Church was, then, formed out of a people who had once believed in and practiced infant baptism! The origin of the Baptist Church in the United States, according to Benedict, a Baptist historian, was as follows: "Roger Williams, the founder of the first Baptist Church in America, was born in Wales, in 1598. He landed in America February 5, 1630. He settled at Providence, 1636; and, in 1639, he was baptized by Ezekiel Holliman, a layman, who was

appointed by the little company for that purpose. Then he (Roger Williams) baptized the rest of the company, and thus laid the foundation for the first Baptist Church in Providence, and on the American continent. Some of our writers have taken the pains to apologize for this unusual transaction; but, in my opinion, it was just such a course as all companies of believers who wish to form a Church in such extraordinary circumstances should pursue."

The reader must not forget that, according to the theory generally held by Baptists, there is no "gospel ministry except an *immersed* and an *immersing* ministry;" consequently, Mr. Holliman, as he had not been immersed, had no authority to immerse Mr. Williams, and the whole thing, according to their own theory, must be null and void. Yet, according to this same historian—Mr. Benedict—the Church which was thus

organized was the only one out of which a vast number of other Baptist Churches sprang; for, says he, "It would be difficult at this day to make a complete list of the Baptist communities which have sprung from this ancient and prolific mother. From it probably originated, in early times, all which arose in the Northern part of the State. This Church shot out into divers branches as the members increased." Surely, to say the least, there is no "succession" in this!

II.—NO BAPTISM BUT IMMERSION.

The Baptist Church claims that there is no authority in the Bible for administering the ordinance of baptism in any other way than by immersion. This is a bold position—a position, too, which cannot be maintained.

All orthodox Churches agree that water baptism is a symbol, and shadows forth the purifying operations of the

Holy Spirit. Is it not reasonable, then, that the *mode* should correspond to the manner in which the Divine Spirit is represented as descending upon the heart? But this is uniformly by *pouring* or *sprinkling*. "I will pour out my Spirit unto you." "I will sprinkle clean water upon you, and ye shall be clean." This "pouring out" of the Spirit is called in Scripture the baptism of the Holy Ghost, and water baptism is the instituted sign of the baptism of the Holy Ghost. It would, therefore, seem evident that pouring or sprinkling is the proper mode of water baptism.

1. *Baptism of John the Baptist.*—We are told by those who believe in immersion that John "baptized *in* Jordan." But does not the same record say that he baptized "*in* Bethabara *beyond* Jordan?" Bethabara, as we all know, was a place, not a river. The whole trouble arises from the use of the little Greek word

eis, which means "at," "by," "near," "with," etc., as well as "*in*." Hence we can with as much propriety say that John baptized "at" or "near" Jordan, as that he baptized "in" Jordan. The Bible says that "Jesus went up (*eis*) into a mountain." But did he go *under* the mountain? Peter says, "When we were with him (Christ) *in* (*eis*) the holy mount." But were they *under* the ground? When, therefore, it is said that a person is baptized "in" a stream, does it mean necessarily that he was put *under* the water? By no means.

Our Baptist friends tell us, however, that when Christ himself was baptized, he "went straightway up out of the water." The trouble here is caused by the little Greek word "*apo*," which means "*from*" as well as "*out of*." No one, then, is authorized to say that Christ was immersed.

2. *Baptism on the Day of Pentecost.*—

By reference to Acts ii. 1–15, we learn that three thousand persons, from at least fifteen different nations, were baptized on the day of Pentecost, after nine o'clock in the morning. To do this, there were eleven preachers, and if they had done nothing else from the hour specified until sundown, they would have had to baptize *five* persons every *minute!* Is it possible to have *immersed* that number in so short a time? No, indeed. There was no stream there in which to immerse them, except the little brook Kedron, which was to the East of Jerusalem; and the time when it occurred was midsummer, when not only this stream was low, but when also the pools and cisterns of the city were scantily supplied with water. Besides, who for a moment will believe that the citizens would have permitted the apostles to use their pools and cisterns for such a purpose? They had just crucified the

Saviour, and of course they were in no condition to accommodate his followers, whom they so detested and hated. Moreover, the people who were baptized were *visitors*—perhaps had not a change of raiment. Then, if they were immersed, they remained during the day with their wet clothing upon them! Has God instituted an ordinance which subjects his followers to such inconvenience and to such exposure? Surely not. The three thousand, then, must have been baptized by *sprinkling* or *pouring*, as was predicted by the prophet Ezekiel: "I will sprinkle clean water upon you, and ye shall be clean."

3. *The Baptism of the Eunuch.*—The reader is requested to turn to Acts viii. 26–39, and read this interesting case with care. Philip, as will be seen, was going from Jerusalem to Gaza, and every one who has studied geography closely, knows that there are no streams of any

size in that region. So destitute is it of water that it is called "desert." (See latter clause of verse 26.) The record, however, is as follows: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Here is another case similar to the one which has already been considered—the same little words "*eis*" and "*apo*"—and every scholar knows that it would be just as correct to say they "went down both *to* the water," as to say, "*into* the water;" and it would likewise be as correct to say (verse 39), "And when they were come up *from* the water," as to say, "*out of* the water." To prove this, take the case of Saul, on his way to Damascus. When the light shone around him, he fell (*eis*) *to* the ground—not *into* the ground. Hence, if we must say that Philip and the eunuch went down *into* the water, we must say

that Saul fell *into* the ground, for it is precisely the same word in both cases. Again, in John xxi. 9, we have these words: "As soon as they were (*eis*) *to* land," not *into* the land—the same word in both cases. Take one more case. The Saviour commanded Peter to go (*eis*) *to* the sea, and cast a hook and take the first fish that came up. Did Peter go (*eis*) *into* the sea? Not so; but he went *to* the sea. Hence Philip and the eunuch went *to* the water, not *into* the water; and we firmly believe that Philip *sprinkled* or *poured* the water upon him.

4. *The Baptism of Saul.*—The reader will find a history of Saul's conversion and baptism in Acts ix. At the eighteenth verse of the same chapter we have these words: "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." In the original Greek, as every scholar knows, the lan-

guage is, "Having risen up (or standing up), he was baptized"—baptized, too, in the very house in which he professed religion. Now, in the name of reason and common sense, how could Saul have been *immersed?* Our Baptist friends feel that this is a strong case, and they endeavor to meet it by saying, they might have gone off to a stream, or there might have been a pool of water in the house. "Might have gone!" "might have been!" Both suppositions are unreasonable, not to say absurd; and no man can, by any fair argument, get a case of immersion out of it. The language is; "He arose, and was baptized"—baptized just where he was when he arose.

5. *The Baptism of Cornelius.*—The history of this case is found in Acts x. From the forty-fourth to the forty-seventh verse inclusive, we have the following: "While Peter yet spake these words, the Holy Ghost fell on all them

which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" These words can mean nothing, unless they mean that water should be *procured* and *poured* upon them, just as the Holy Ghost had been "*poured out.*" If any one doubts that this was the meaning of Peter, let him read the fifteenth verse of the next chapter—chapter xi. In speaking of this same affair, Peter says; "The Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water (not *in* water); but ye shall be baptized with the

Holy Ghost." In other words, Peter baptized them *with* water, just as God had baptized them *with* the Holy Ghost. There is not the shadow of evidence that they were immersed.

6. *The Baptism of the Jailer.*—In Acts, chapter xvi., we have a full history of the baptism of the jailer and his family. The thirty-third verse reads as follows: "And he (the jailer) took them (Paul and Silas) the same hour of the night (midnight) and washed their stripes; and was baptized, he and all his, straightway."

Now let us calmly look at the *facts* in this case. Paul and Silas had been put in jail. That prison had three departments, the *inner* and *outer* prison and the jailer's room, the latter occupied by him and his family. When Paul and Silas were delivered to the jailer, he was positively instructed to "keep them safely;" and, to secure them well, he "thrust

them into the inner prison, and made their feet fast in the stocks." At midnight Paul and Silas prayed and sang praises, and suddenly a great earthquake came, and the prison doors flew open. The jailer sprang out of bed and called for a light, for he thought that the prisoners had fled. In his excitement, he determined to take his own life; but Paul cried with a loud voice, "Do thyself no harm, for we are all here." The jailer then fell at the feet of Paul and Silas, and in deep contrition of soul, he cried, "Sirs, what must I do to be saved?"

Now the question is, By what *mode* were the jailer and his household baptized? One thing is certain, they were baptized *in* the jail. Paul and Silas did not leave the prison. They positively refused to do so, until the magistrates should "come and fetch them out." Then, as the baptism took place *in* the

jail, do we not see at a glance that it could not have been by immersion? How could it have been by immersion? It was a *heathen* jail, and, of course, there was no arrangement in it for immersion. The fact is, there is not the shadow of proof that these parties were immersed, and it is absurd and ridiculous to so contend.

7. *Buried with Christ in Baptism.*—In Romans vi. 3, 4, we have the following: "So many of us as were baptized into Jesus Christ were baptized into his death: therefore we are buried with him by baptism into death." We also read in Col. ii. 12: "Buried with him in baptism." Our Baptist friends think that these scriptures are unanswerable—that they mean nothing, unless they mean *immersion!* The truth is, they have no reference whatever to the *mode* of baptism. The meaning is that when we are baptized, we, by that act, show our faith

in his death—the efficacy of his death; hence, we are "baptized into his death." The expression, "buried with him by baptism into death," simply means that, by baptism, we thereby declare ourselves to be as dead to the love of sin as if we were buried in the grave. The leading idea in this matter then is a *spiritual* baptism; and being "baptized into his death," and "buried with him by baptism into death," mean that by our baptism we attest our faith in his death, and that, having taken that stand, we are likewise dead unto sin. Those, therefore, who contend that there is no baptism but immersion in these passages, are welcome to all the immersion that can be obtained from them.

Having examined with care the several cases of baptism mentioned in the New Testament, and having failed to find a single instance in which immersion was practiced, we are prepared to say that

our Baptist friends are widely mistaken when they assert that the only scriptural mode of baptism is by immersion.

In conclusion upon this point, may we not say that it does not seem reasonable that God would require compliance with an ordinance which could not be performed at all times. How difficult to administer baptism by immersion in the frigid zones! How difficult, too, in vast deserts! How inconvenient to a person that may embrace religion upon a dying bed! Is it not true that in every case of adult baptism mentioned in the New Testament, the parties were baptized at the *place where*, and at the *time when*, they professed religion? Not a single instance is given of delay, nor of going off to seek water.

III.—INFANT BAPTISM.

Another objection to the Baptist Church is that it denies to the children

of Christian parents membership in the Church of Christ.

Now, every Bible reader will admit that, in all the covenants which God has ever made with men, children have been embraced. Thus it was with the covenant made with Adam, with Noah, and with Abraham. The covenant made with Abraham was, in some respects, a peculiar one. It not only embraced temporal and spiritual blessings, but it contemplated an *organization* into which Abraham and his descendants were to be gathered. This covenant is spoken of in the Old Testament (Gen. xvii. 7) as "everlasting," and in the New Testament (Luke i. 55), as to endure "forever." It is represented by Paul as a covenant of "promise," and as "confirmed of God in Christ." Believers under the gospel dispensation are spoken of as children of the covenant with Abraham. —Acts iii. 25. And because of their

interest in this covenant, they are denominated "Abraham's seed."—Gal. iii. 29. For the same reason, Abraham is represented as "the father of all them that believe." Inasmuch, then, as this covenant is called an "everlasting" covenant, and one to endure "forever"; and inasmuch as it has been "confirmed of God in Christ," and inasmuch, too, as Abraham is called "the father of all them that believe," we ask the question, Was not the *organization* of which we have just spoken a Church? It *must* have been, for, from the time that covenant was made, God spoke of Abraham and his descendants as *his people*. He directed Moses to say to Pharaoh: "Thus saith the Lord, Let *my people* go that they may serve me."—Ex. viii. 1. Again: "Thus saith the Lord, *My people* went down aforetime into Egypt, to sojourn there."—Isa. lii. 4.

If, then, this was not a Church, there

is no Church, nor has there ever been one. A careful examination of the seventeenth chapter of Genesis, however, will convince every unprejudiced reader that there and then the Church was first organized. We also see in the same chapter who were to be members of that Church—believing parents and their children. Then and there, Paul says (Rom. iv. 11), "He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe." Into this Church Abraham admitted his children by the express command of God; and into that Church, during the entire Old Testament dispensation, children were permitted to enter. No one will dare deny this statement. If, then, God permitted children, for more than two thousand years, to be members of his Church, why would he not continue

to do so? Those who oppose infant membership, however, tell us that the organization of which we have spoken was not a Church. But the *Bible* says it was. "This is he" (speaking of Moses) "that was in the Church in the wilderness."—Acts vii. 38.

As has been stated, children were permitted to enter this Church, nor will any one deny the fact. But we are told that when the Saviour made his appearance upon earth, he organized a new Church, and that from that time forth a different policy prevailed. Is it a fact that Christ organized a Church? If so, *when?* and *where?* No mortal on earth can show that he did. On the contrary, he was, when a child, made a member of the same Church that was organized in the family of Abraham; was put into that Church, just as all other children had been, by the rite of circumcision. "And when eight days were accomplished for

the *circumcising* of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb."—Luke ii. 21. In this Church the Saviour lived and died—never uttered one word about organizing a *new* one. Neither did John the Baptist, nor any one, nor all, of the apostles, do such a thing. If so, let it be shown. Do we not know, too, that if the Saviour had intimated that *children* were to be excluded, the whole Jewish nation would have complained most bitterly? Yet, not one word of complaint do we hear. He, it is true, changed some of the ordinances—put baptism in the place of circumcision, and the sacrament of the Supper in the place of the feast of the Passover—but he organized no Church, nor did he in the least interfere with infant membership. On the contrary, he said, "Suffer little children to come unto me, and forbid them not; for of such is

the kingdom of God."—Mark x. 14. Thank God for the expression, *little* children!

But Paul forever settles the question as to whether or not there has ever been but one Church—the Church organized in the days of Abraham. In speaking of the Gentile believers, he represents them as grafted into the *same* olive tree from which the Jews, for their unbelief, were broken off, and into which the converted Jews shall be grafted again.—Rom. xi. 17. Could language be plainer? The Church of God is represented under the figure of an olive tree. From this tree many of the Jews, because of unbelief, were broken off; but into this *same* grand old olive tree—the Church of Abraham—all the Gentiles who embrace Christ shall be grafted. As the Church, then, under the New Testament dispensation is the same as the Church under the Old Testament dispensation, and as

children were admitted into the Church *before* the birth of Christ, who will dare say that they should not be admitted *after* the birth of Christ? If, then, children, as well as grown persons, were received into the Church, must they not have been admitted into it by the same ordinance in which their parents were? Under the old dispensation that ordinance was *circumcision*, under the new it is *baptism*. That they were admitted into the Church in both dispensations, we have abundant proof. Then have we not established beyond the possibility of doubt the doctrine of Infant Baptism? That they were baptized, the New Testament clearly teaches, for in the four instances mentioned (Acts xvi. 14, 32; 1 Cor. i. 16) of Gentile baptisms, *household* baptism is expressly declared in three, and strongly implied in the fourth. Would it not be strange if there were no *children* in any of these *household* bap-

tisms? Again, those who immediately succeeded the apostles, baptized parents and their children. Origen, the great historian, whose father, grandfather, and great grandfather were Christians (going clear back to the days of the apostles themselves), says that they obtained the custom of baptizing infants from the *apostles*. Cyprian, who lived in the same age with Origen, says that "sixty-six Bishops, being convened in a council at Carthage, having the question referred to them, whether infants might be baptized before they were eight days old, decided unanimously that no infant is to be prohibited from the benefit of baptism, although but just born." Augustine and Pelagius say that they never heard of anyone, orthodox or heretic, who denied baptism to children.

A large amount of additional evidence could be given, but surely this is sufficient. It is, therefore, preposterous to

deny to children a place in the Church, for they have done nothing to forfeit that right.

IV.—CLOSE COMMUNION.

Another objection to our Baptist friends is, they will not permit any one not a member of their Church to commune with them, nor do they allow their members to commune with others. How such a practice or rule ever gained a foothold in this Church, we are utterly at a loss to even conjecture. With them the *test* for communion is membership in the *Baptist* Church. It is not *immersion*, for they will not allow an immersed member of any other denomination to commune with them. Nor is it *regeneration* or the "new birth," for they admit that there are Christians in all other Churches. Hence *membership* in *their* Church must be the test of communion! The Bible, however, authorizes no such

a test. It says: "Let a man examine himself." It does not say, Let the *preacher* or the *Church* examine him, but, "Let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. xi. 28. What a fearful responsibility, then, must a minister assume when he refuses the sacrament of the Supper to all Christians who do not belong to his Church, and does so, too, *because* they do not! How inconsistent is the course of our Baptist friends! They will sing, and pray, and preach, and rejoice with the members and ministers of other Churches, but will not take the sacrament with them! The blessed Saviour has said to *all* his followers, "Do this in remembrance of me." "As oft as ye do this, ye shew forth the Lord's death until he comes." The *design* of this feast, therefore, is to show our love to Christ and our interest in his death. Do not *all* Christians love

him? and have not *all* Christians an interest in his death?

The Bible authorizes us to believe that this sacrament is administered in heaven. The Saviour said to his disciples, "I will not any more drink of the fruit of the vine, until I drink it new with you in my Father's kingdom." Wonder if *all* Christians do not sit down together around that communion table in heaven? If, then, they commune together in heaven, why should they not commune together upon earth? Away with the doctrine of close communion!

V.—FORM OF CHURCH GOVERNMENT.

In the Baptist Church, each congregation is independent of the other. In other words, there are no Church courts to which these separate congregations are responsible. When we read the New Testament, we see that such was not the case in the Churches which the

apostles and their successors established, for they often met in council to settle questions of interest. These councils were composed of ministers and elders, and they exercised authority over these congregations. Acts xv. 5, 6, 19, 20: "But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider this matter." "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." The verses just quoted, show conclusively that this meeting of "apostles and elders" legislated for the separate congregations, and they also show that these separate congregations

were expected to obey the instructions which were given. Many similar instances could be cited, but it is not necessary to do so. The truth is, Church government is just as necessary as civil government. What would become of this country, or of any other country, if each county or locality were to "set up" for itself? The very idea is absurd!

Though our Baptist friends disclaim all Church government except congregational, yet they make that exceedingly rigid and severe. When a person joins this Church, there is no possible way to get out of it honorably, except to die out of it! They will not give a letter of dismission to any of their members, to join any other branch of Christ's Church; and if any of their members were to do so, they would most certainly be expelled! The truth is, a letter of dismission in the Baptist Church is conditional—is not worth the paper upon which it is

written, unless the one who has it, presents it to a Church of the "same faith and order." In no other Church in Christendom, except the Roman Catholic Church, do we find such illiberality, not to say tyranny, in this respect.

From the foregoing, therefore, we are not astonished that the founders of the Cumberland Presbyterian Church did not join the Baptist Church.

CHAPTER XI.

THE METHODIST CHURCH.

THE Methodist Church received its name from the following circumstance: A number of young men who were attending college in England, resolved that they would set apart a certain day in each week for religious improvement; and so regular and punctual were they in this respect—so methodical—that the other students, rather by way of derision than otherwise, called the young men who were thus engaged *Methodists*.

I.—THE ORIGIN OF THE CHURCH.

John Wesley, who was the prime mover of the association just spoken of, was the founder of the Methodist Church. He was born at Epworth, in

Lincolnshire, England, June 17, 1703. His father was a minister in the Church of England (the Episcopal Church), and John was ordained a minister in the same Church by Dr. Potter, then Bishop of Oxford, in the autumn of 1725. In his early life as a minister, he and some others came to what is now the State of Georgia, then one of the colonies of Great Britain. He commenced his labors at Savannah, a town in the State just mentioned. In a short time, however, he became involved in a church difficulty with a Mrs. Williamson, who was a daughter of the chief magistrate of said city. He refused to admit her to the communion, and for this cause her husband raised an action of law against him. Finding that Savannah was not a suitable place for him, and, as he said, "shaking the dust off his feet," he returned to England, having resided in America not quite two years.

On the 24th of May, 1738, some months after he returned to England, he attended a meeting, and while some one was reading Luther's preface to the Epistle to the Romans, he experienced such a change of religious feelings, that he ever afterwards regarded it as the time of his conversion. This occurred, too, as will be noticed, about ten years after he had been a preacher.

From this time Mr. Wesley seemed to redouble his zeal; and, in connection with Mr. Whitefield, the great revivalist, he held meetings in the open air, at which a large number professed faith in Christ. He and Mr. Whitefield soon separated, however, because they differed most materially in doctrine—Mr. Whitefield being a Calvinist, and Mr. Wesley an Arminian.

During the great revival meetings of which we have just spoken, Mr. Wesley employed quite a number of *lay preachers*,

as they were called, men who had not been regularly inducted into the ministry. The organizations, too, which were formed, were called *Societies*, not churches.

Before many years elapsed, those who were identified with this religious movement in England, sent their missionaries, as they might be called, to America. "Societies" were formed in this country, and, through the agency of Mr. Wesley, a number of men were sent here—such men as Richard Boardman, Joseph Pillmore, Francis Asbury, and Richard Wright. In the meantime, the War of Independence in the United States broke out, and all except Mr. Asbury returned home to England before the close of 1777; but others of native origin took their places. Let the reader, however, bear in mind that, up to that time, there was no separate denominational organization of these "Societies" in America.

Having seen how these "Societies" were brought into existence in England and America, let us next examine and see *when* and *how* they were formed into churches—denominations.

From the most reliable history at command, we learn that the "*Wesleyan Methodist Church*," in England, was organized in 1739. The theological system (embracing *doctrine* and *government*) was prepared by Mr. Wesley; and in 1743 he drew up those rules of his "societies," which have continued to be the *general rules* of the Methodist churches, both in England and America, to this day, with scarcely any exceptions.

The Methodist Episcopal Church in the United States was organized in the city of Baltimore, Maryland, in the year 1784. Mr. Wesley was also the founder of this Church. As proof of these assertions, let Mr. Wesley himself speak. In a letter addressed to Rev. Mr. Asbury,

September 20, 1788, he says: "You are the elder brother of the American Methodists; I am, under God, the father of the whole family."

Now for some points of interest in regard to these two Churches and their founder.

1. In *doctrine* they are precisely the same—their creed being the "Thirty-Nine Articles" of the Church of England (the Episcopal Church), with modifications and omissions.

2. In *government* they are very dissimilar—the "Wesleyan Methodist Church" rejecting Episcopacy, and the "Methodist Episcopal Church" adopting it.

3. John Wesley, though he was "the founder of the whole family," lived and died in the Church of England—never did belong to the Methodist Church! Is it not a little curious that a man would bring into existence *two* Churches—yea, be the "founder of the

whole family of Methodists"—yet join *none* of them?

Now, if the reader will give close attention, the method by which "*Episcopacy*" got into the Methodist Episcopal Church in the United States, will be explained; and that no sort of injustice may be done, the exact words of Mr. Wesley himself are given. He says:

"Know all men that I, *John Wesley*, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. And, therefore, under the protection of Almighty God, and with a single eye to his glory, I have this day set apart as a Superintendent, by the imposition of my hands and prayer (being assisted by other ordained ministers), Thomas Coke, Doctor of Civil Law, a Presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend

him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand seven hundred and eighty-four.

JOHN WESLEY."

It is also a matter of historical fact, that Dr. Coke, when the matter was first suggested to him by Mr. Wesley, "was startled at a measure so unprecedented," but, after two months' deliberation, he consented. This occurred in 1784, when, too, Mr. Wesley was eighty-one years old.

It will be noticed that the *office* to which Mr. Wesley ordained Dr. Coke, was that of "*Superintendent.*" Now the question is, what did Mr. Wesley mean by the word *Superintendent?* Did he mean *Bishop?* He says most positively that he did not; and that the reader may know just what he did say, we give his own words:

"LONDON, September 20, 1788.

There is, indeed, a wide difference between the relation wherein you stand to the Americans, and the relation wherein I stand to all Methodists. You are the elder brother of the American Methodists; I am, under God, the father of the whole family. Therefore, I naturally care for you all, in a manner no other person can do. Therefore, I, in a measure, provide for you all; for the supplies which Dr. Coke provides for you, he could not provide were it not for me—were it not that I not only permit him to collect, but also support him in so doing.

But in one point, my dear brother, I am a little afraid the Doctor and you differ from me. I study to be little, you study to be great; I creep, you strut along. I found a school, you a college. Nay, and call it after your own names! O, beware! Do not seek to be some-

thing! Let me be nothing, and Christ be all in all.

One instance of this, of your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called a Bishop? I shudder, I start at the very thought. Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a Bishop! For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.

Thus, my dear Franky, I have told you all that is in my heart, and let this, when I am no more seen, bear witness how sincerely I am your affectionate

Friend and brother,

JOHN WESLEY."

The foregoing is an exact copy of the letter written by Mr. Wesley to Rev.

Francis Asbury, who was then filling the office of *Bishop!* Dr. Coke had been ordained by Mr. Wesley as "Superintendent," and at the organization of the "Methodist Episcopal Church in the United States," in the city of Baltimore, Maryland, December, 1784, he and Mr. Asbury were unanimously elected as "General Superintendents," the latter having received his ordination as "Superintendent" from the former, at the suggestion and by the direction of Mr. Wesley. In four years afterwards, as the letter of Mr. Wesley to Mr. Asbury shows, these men who had been ordained "Superintendents," were called *Bishops;* hence the severe reprimand of Mr. Wesley in the letter which we have given.

As to whether or not Mr. Wesley intended to establish an "order" in the ministry to be called *Bishops*, we must of course, accept his own positive asser-

tion; but that he did intend to establish an "order" clothed with the *functions* of Bishop, there can, we think, be no doubt. With him the *office* of "Superintendent" evidently meant the same as that of Bishop. It was the *name*, and not the *office*, that Mr. Wesley was displeased with. He proposed to have a Church organized in America, and he wished to have it as different from the Church of England in regard to name, titles, etc., as circumstances would justify. For this reason, too, he substituted *Elders* for *Priests*—the *second* order in the ministry. To sustain this declaration, the following reasons are assigned:

1. Dr. Coke himself so understood the matter. Had he not thus believed, he would not have been so "startled at a measure so unprecedented," etc.

2. The ordination itself is proof positive on this point. Dr. Coke was at the time of his ordination a Priest in the

Church of England—was in the highest "order" of the ministry known to that Church except Bishop. If Mr. Wesley, then, did not intend to confer upon him higher ministerial functions, what on earth could he have meant?

3. The highest official authority in the Methodist Episcopal Church in the United States has ever so said and declared. The exact language is, "The General Conference, held at Baltimore, did unanimously receive the said Thomas Coke and Francis Asbury as their *Bishops*, being fully satisfied of the validity of their Episcopal ordination."

From the foregoing, it is evident that Mr. Wesley did intend to create the *office* of Bishop in the ordination of Dr. Coke, though he gave it the name of "Superintendent."

Having seen *how* the office of Bishop was introduced into the Methodist Church in this country, the next point

of inquiry is, by what *authority* was it thus introduced? To this question there is but one answer—*by the authority of Mr. Wesley.* But where did *he* get his authority? Ah! that is *the* question! Mr. Wesley, as we have seen, was a minister in the Church of England—a Church that recognizes *three* orders in the ministry: *Deacon, Priest, Bishop.* The office he held was that of *Priest*—the second grade—was *never* a Bishop in his life. Yet he, as we have proven, conferred upon Dr. Coke, and, through him, upon Mr. Asbury, the powers and functions of *Bishop!* How *could* he do such a thing? According to the doctrines and usages of the Church of England—the Church to which he belonged—it requires a *Bishop* to make a *Bishop;* yet, in this case, a *Priest* made a Bishop! No wonder that Dr. Coke was "startled at a measure so unprecedented." Some say that, though this was in violation of the doctrines

and usages of the Church of which Mr. Wesley was a member, yet the Bishops which he ordained were not for the Church of England, but for a *new* Church that was to be organized in America. Does that remedy the difficulty? Not one particle. By what authority could Mr. Wesley ordain a Bishop or any other officer for *another* Church? The idea is absurd. It is likewise a little curious, to say the least of it, that according to the Discipline of the very Church for which Mr. Wesley ordained Bishops, it requires a Bishop to make a Bishop. (See Discipline, page 165, Chapter III., Section 2.) Yet Mr. Wesley is the father of that Discipline! He then did what he would not permit any one else to do! No wonder that that Church, though it believes in *Episcopacy* (a government by Bishops), yet rejects the doctrine of "Apostolic Succession." It has two good reasons for so doing: First,

the Bible does not teach such a doctrine; Second, that Church has certainly no such "succession"—cannot go beyond Mr. Wesley for its Bishopric, yet he was not a Bishop!

II.—THE GOVERNMENT OF THE CHURCH.

The Methodist Church in this country recognizes three classes of preachers—*Deacon*, *Elder*, *Bishop*. Its very name shows that it recognizes Bishops, for it is called the Methodist *Episcopal* Church. (We, of course, are not speaking of the *minor* branches that have broken off from the parent stem.) And according to Webster, and, indeed, according to *all* authorities, the word *Episcopacy* (from which Episcopal is derived) means a "government of the Church by Bishops or prelates." Besides, the Discipline of that Church clearly recognizes *grades* in the ministry. Now, it will be remembered that in a previous chapter, we at-

tempted to show (and we think we succeeded) that Christ taught no such doctrine; hence it is not necessary to repeat the argument here.

The doctrine of that Church, however, does recognize *grades* in the ministry, and we now propose to show from their own Discipline, the functions and powers of these separately.

1. *The office of Bishop.*—It is the *duty* of the Bishop to preside in the General and Annual Conferences; to fix the appointment of the preachers in the Annual Conference; to choose the Presiding Elders, fix their stations, and change them when he judges it necessary; to change, receive, and suspend preachers in the intervals of the Conference, as necessity may require, and as the Discipline directs; to ordain Bishops, Elders, and Deacons; to decide all questions of law coming before him in the regular business of an Annual Conference; to

hear and decide appeals of the Quarterly Conferences on questions of law, when he shall be presiding in any Annual Conference; to see that the districts be formed according to his judgment; to unite two or more circuits, stations, or missions together for Quarterly Conference purposes, allowing the financial interests and pastoral duties of each to remain separate and independent, and to divide a circuit, station, or mission into two or more when he judges it necessary; to travel during the year, as far as practicable, through the Presiding Elders' districts, which may be included in his Episcopal district, in order to preach and to oversee the spiritual and temporal affairs of the Church.

The foregoing is a long sentence, and the reader, before he got through with it, felt, no doubt, not only like stopping to catch his breath, but to consider the *immense* power vested in *one* man! Read

that long sentence again (and every word of it is from the Discipline), and see what a Bishop in the Methodist Church may do—rather what he may not do! Think of it: he stations the preachers—tells each man where he is to go; and, in so doing, there is no earthly power that can hinder—all the legal restraint in the case is that he shall permit no man "to remain in the same circuit or station more than four years successively."

Now why should not a congregation be permitted to select its own preacher? Does it not know better than even a *Bishop* what kind of minister it wants? And why, too, may not a preacher stay with his flock longer than four years? Why may not a preacher, like a lawyer or physician, remain indefinitely in a community? What peculiarity in the ministerial profession precludes the idea of a longer stay in one place than four

years? A hundred similar questions could be asked, but they are left to the reader.

Again, it is the Bishop's prerogative to choose all his Presiding Elders, fix their stations, and change them when he deems it necessary; not when the other preachers or people, or both, may judge it necessary, but when *he*, the *Bishop*, so thinks! (Please read that long sentence again.)

Moreover, he ordains the preachers—all of them; and before he does so, among other questions which he propounds to them, the two following should not be overlooked. To *Deacons* he asks, "Will you *reverently* obey them to whom the charge and government over you is committed; following with a glad mind and will their godly admonitions"? The answer to the same is, "I will endeavor so to do, the Lord being my helper." To *Elders* he asks, "Will

you *reverently* obey your chief ministers unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments"? The answer is, "I will so do, the Lord being my helper." Now, when we scrutinize the foregoing questions, we find that the Deacon promises to "reverently obey" the Bishop, and the Presiding Elder; and the Elder promises to "reverently obey" the Bishop. The only comment we offer in this case is, *What humility and self-abasement!*

Again, the Bishop decides all questions of law coming before him in the Annual Conference; nor is there any appeal from this decision to any court except to a "College of Bishops"—not even the *whole* Conference can reverse his decision! He also decides all appeals of the Quarterly Conferences; and forms

the districts "according to his judgment."

A great deal more might be said, but we forbear; and, in conclusion upon this point, we ask every candid reader if there is not too much power put into the hands of one man? Was Peter, Paul, or any other apostle ever clothed with such authority? Never, no, never!

2. *The Presiding Elder.*—The next in authority to the Bishop, in the Methodist Church, is the Presiding Elder. His duty is to travel through his appointed district, in order to preach and oversee the spiritual and temporal affairs of the Church; in the absence of the Bishop to take charge of all the traveling and local preachers, and exhorters, and suspend preachers in his district, during the absence of the Bishop, as the Discipline directs; to be present, as far as practicable, at all the quarterly meetings; to decide all questions of law

which may come up in the regular business of the Quarterly Conference, when submitted to him in writing, subject to an appeal to the President (Bishop) of the next Annual Conference; to take care that every part of the Discipline be enforced in his district; to attend the Bishop when present in his district, etc., etc.

The foregoing is likewise a long sentence; but it contains a synopsis of the duties of Presiding Elder. An extended comment is not necessary in this case. A careful examination will show the reader that the Presiding Elder possesses almost as much power in *his* district, as the Bishop does in his; there being this difference, however: the Bishop controls the Presiding Elder, while he, the Elder, controls the preachers, exhorters, etc., that are in his territory. Removing the over-shadowing presence and power of the Bishop, therefore, the Presiding

Elder possesses very great power—too much for any one man to exercise.

3. *The Deacon.*—Besides Bishops and Presiding Elders, there are those who are "in charge of circuits, stations or missions, but as they are ministers of the same *grade* as Presiding Elders, we pass them by, and devote only a line or two to Deacons. This is the first order (the lowest grade) in the ministry; and we refer to it simply because we have promised to do so. His duties are defined to be "To administer baptism, and to solemnize the rite of matrimony, in the absence of the Elder (can't do so if he is present); to assist the Elder (the minister of the second grade) in administering the Lord's Supper (can't do so by himself); and to do all the duties of a traveling preacher."

We cannot resist the impulse to offer at least one criticism. There are but two sacraments in the Church—baptism

and the Lord's Supper—and if a Deacon can administer one, why can he not administer the other? Yet we see from the foregoing that, though he may administer the ordinance of baptism, he is not permitted, by the Discipline, to administer the sacrament of the Supper! Who can tell us why?

A few more words will close all we have to say upon the government of the Methodist Church. At the time the Cumberland Presbyterian Church was organized (1810), no minister in the Methodist Church was permitted to remain in one charge or station longer than *two* years; nor was lay representation tolerated. Both of these changes are of recent date; the latter in 1866, and the former in 1870. But what can lay repesentation amount to in a Church where the ministry—especially the Bishops and the Presiding Elders—have such power? Besides, when we

scrutinize the matter, the lay representation is comparatively nominal; would not, perhaps, when we take all their Church courts into consideration, average more than one layman to three ministers, and a portion of the lay delegation may be *local preachers!* Moreover, the Methodist Episcopal Church, North—the largest branch of the Methodists in the world—still refuses to tolerate lay representation, in all its courts.

Summing the whole matter up, then, we ask the question, Is not the government of the Methodist Episcopal Church *very* objectionable? Let the *reader* answer the question, but let him do so with the teachings of Christ and his apostles in view.

III.—CHRISTIAN PERFECTION—SANCTIFICATION.

The Methodist Church teaches the doctrine of Christian perfection in *this* life—

that Christians may live without sin. This theory is, we think, so contrary to the Bible, that it is not deemed necessary to devote much space to a consideration of it.

The Scriptures abound with the most explicit declarations against this doctrine. "For there is not a just man upon earth, that doeth good, and sinneth not."—Ecc. vii. 20. "Who can say, I have made my heart clean, that I am pure from my sin?"—Prov. xx. 9. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John i. 8. Scores of just such passages could be quoted; but surely these are sufficient, especially when we consider how *positive* they are.

If Christian perfection is attainable in this life, is it not a little curious that not one of the characters spoken of in the Bible ever reached that point? Read the lives of the patriarchs, the prophets,

and the apostles, and not a case can be found where a single one of them set up such a claim! Abraham and the other patriarchs sinned. Moses, "the meekest man," did likewise. Even Job, who had been chastened by the severest afflictions, says: "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse."—Job ix. 20. John, "the beloved disciple," says: "If we say that we have not sinned, we make him (God) a liar, and his word is not in us."—1 John i. 10. And Paul, one of the grandest specimens of Christian character that the world ever saw, instead of claiming such perfection, says: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Rom. vii. 23. Again: "For the flesh lusteth against the Spirit, and the Spirit against

the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. v. 17.

Then, as not even an *inspired* person dared to claim such perfection, how can *we* hope to reach it? Is it not a fact (the question is asked in all kindness) that, as a general thing, those who profess this sanctification are the ones in whom others have comparatively little confidence? This, too, is a fair question; for the tree (the doctrine) is to be judged by its fruits.

IV.—CLASS-MEETINGS AND SEEKERS.

When the Cumberland Presbyterian Church was organized, the Methodist Church *required* its members to attend class-meetings; and it received into its pale "seekers"—persons who made no pretensions to being Christians. Now the "rule" is so relaxed that it is not made *obligatory* upon its members to

attend class-meetings; and receiving "seekers" into the Church has been abandoned entirely. It was certainly wise in the Church to abandon the latter practice, for there is no authority in the word of God for it. And as attending class-meeting is now left to the discretion of the members, this, we think, is a virtual acknowledgement that class-meetings are of not much authority—we mean Scriptural authority. It is true the Discipline says: "And let the members be exhorted to attend the meetings of the same." But, as has been stated, the members are not required to attend—they meet "at their own option."

V.—LOVE-FEASTS.

According to the Discipline, "Love-feasts shall be held quarterly, or at such other times as the preacher in charge may consider expedient, with closed doors, to which, beside Church members,

other serious persons may be admitted." It will also be seen from the same Discipline, that "every one present then partakes of a little bread and water, in token of brotherly love."

Now, where is the authority in the Bible for such a "*feast*"? Why, too, are these "feasts" held with *closed* doors? Both questions, we think, would be rather difficult to answer. It is true, we read of one service in the New Testament which *commenced* with *closed* doors; but while Paul and Silas prayed, these doors, though bolted and barred, flew open! But where the Scriptural authority comes from for a love-feast with bread and water, we know not.

VI.—APOSTASY—FALLING FROM GRACE.

The Methodist Church also teaches that a Christian may lose his or her religion—that a truly regenerated child of God may so apostatize as to be finally lost.

This is an important subject—a subject in which all *Christians* especially, are most deeply interested. And that no sort of injustice may be done to the advocates of this doctrine, we give their own points, one by one—their *strongest* points, too. Before doing so, however, the attention of the reader is called to an explanatory remark. Those who oppose the doctrine of apostasy do not deny that a Christian may do wrong—may, through the temptations of Satan, the world, and the flesh, incur God's displeasure, and may be deprived of the comforts of religion—but they do deny that such will ever so apostatize as to be forever lost. Now for the arguments, as we promised.

1. "Angels fell, and if they fell, why may not Christians?"

We answer, Yes, they did fall, but those angels did not live under the dispensation that Christians do. They

were under *law*, and *one* sin, in thought or deed, decided their destiny forever. The same is true *now* of all angels. *One* sin would hurl from the battlements of heaven the brightest angel that vies around the throne of God, because each one stands or falls upon his *own* merits—has no Saviour, no Christ, no Surety. Do we not, then, at once see that the cases are not at all similar? The argument (if indeed it is worthy the name) amounts to nothing.

2. Adam fell, and if he fell, why may not Christians?

Yes, Adam did fall, but, like the angels just spoken of, he was to stand or fall upon his own merits—was under "a covenant of works." It, therefore, required only *one* sin to cause his fall, just as in the case of the angels. But, in consequence of the "new and better covenant" (the covenant of redemption), Christians stand upon a foundation

very different from that upon which the angels stood, and from that upon which Adam in his primitive state stood, for *Christ* is their (the Christians') surety; in him, not in themselves, they stand or fall. We, therefore, see at a glance that there is no analogy whatever between the "standing" of Adam in his original state and that of Christians under the new covenant, of which we have just spoken. This argument, then, like the other, amounts to nothing. The truth is, if it be an argument, it proves too much for the advocates of apostasy; for it shows that only *one* sin, and the very least sin, too, that the mind can possibly conceive of, would cause apostasy—would *un*-regenerate the soul; whereas, the advocates of this doctrine will not agree that *one*, or even a *hundred* such sins would produce such a dreadful calamity.

3. Bible cases of apostasy.

The champions of this doctrine tell us that it must be true, because there are many cases of apostasy mentioned in the Bible. Let us examine the cases to which they refer, one by one.

(*a*) The case of Saul.

Saul was a very wicked man—behaved himself in a most ungodly manner—but we are not particularly astonished at his conduct, for we have no proof whatever that he was ever a child of God—a Christian. "But," say the advocates of apostasy, "Saul must have beeu a regenerated man, for God gave him 'another heart,' and he 'prophesied.'" It is admitted that God did give him "another heart;" he, however, gave Nebuchadnezzar "another heart," but it was the heart of a beast. Remember, the Bible does not say that God gave Saul a "*new heart*"—the heart of a regenerated man—but "another heart." And while we admit that the Spirit of the

Lord came upon him, so that he did "prophesy," yet we must also remember that the Spirit of the Lord came upon Balaam, and he prophesied, even concerning Christ, but who will dare say that he (Balaam) was *ever* a Christian? The Bible also tells us that Caiaphas, the high priest, prophesied, but no man will say that he was a good man.

We must, therefore, be excused for demanding better evidence than "another heart" and the power to "prophesy," before we can admit that Saul was ever a Christian.

(*b*) The case of David.

It is true that David did very wrong—even caused a man to be murdered—but how deeply did he repent of his wickedness, and how fervently did he pray God to "deliver him from blood guiltiness!" But he never "fell from grace"—simply lost, for a short time, the "*joys* of salvation," as he confessed, but he never did

lose the salvation itself, for every one admits that he was saved.

(*c*) The case of Solomon.

No one will deny that Solomon was, at one period of his life, a very dissolute, licentious man, but that he was finally lost no one can prove. The fact is, the evidence is all on the other side; for, in the latter part of his life, he confessed that such a course as he had at one time pursued, was all "vanity and vexation of spirit;" also, "the conclusion of the whole matter" with him was, "fear God, keep his commandments, and live." He must have been a Christian, else God would not have permitted him to write three books of the Bible; and one of these—the book of Ecclesiastes—shows most conclusively that he not only had the "root of the matter in him," but that, like a genuine Christian, he was willing to confess his sins and repent of them. Hence, we see nothing in this

case to prove the doctrine of final apostasy, as taught by our Methodist friends.

(*d*) The case of Judas.

With the advocates of this doctrine, the case of Judas is a strong one—the strongest of all. That Judas was lost—died and went to hell—no one, perhaps, will deny; but that he ever was a Christian, no one can prove. Our Methodist brethren tell us he was one of the twelve, and they ask triumphantly, "Why did Christ choose him as one of the apostles, if he was not a good man?" *Why* he was chosen, is not the question. The question is, was he a good man—a Christian? Let the *Bible* answer, for that is the only evidence that is worth a farthing in this case. The Saviour says: "Have I not chosen you twelve, and one of you is a devil?"—John vi. 70. This language, be it remembered, was spoken *before* Satan entered into Judas to betray Christ. John says "he was a thief," and

this, too, was said *prior* to the time that he betrayed the Saviour. Again, the Saviour says: "There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." —John vi. 64. What else can this verse mean than that from the very *commencement* of the ministry of Judas he was a non-believer, and would be ready, as soon as opportunity offered, to betray his Master? If, then, the foregoing scriptures do not prove that Judas never was a Christian, then language has no meaning. Now, *why* he was chosen by Christ one of the twelve apostles, we cannot tell; but, as remarked before, that is not the question under consideration. The point we are trying to settle is, was he a Christian? And, surely, to the unbiased mind, the scriptures we have quoted do settle that point forever. The truth is, he did not have the first

element of a Christian—was a "*thief*" and a "*devil*," and "cared not for the poor." Away, then, with the idea that he fell from grace; he never had any grace!

(*e*) The case of Peter.

We admit that Peter was a Christian—had been regenerated or "born again"—and if the advocates of apostasy can prove that Peter fell from grace, we will yield the point.

Let us briefly look at the facts in the case. Peter was a bold man and had a great deal of confidence in himself. As evidence of this, when the blessed Saviour said, "All ye shall be offended because of me this night," Peter promptly replied, "Though all men shall be offended because of thee, yet will I never be offended."—Matt. xxvi. 31, 33. When, however, the trial came, Peter's courage failed, and he not only denied his Master, but he cursed and swore. But did

he fall from grace? did his faith fail, and did he have to be *re*-regenerated? We say, No, most emphatically; and we so answer for two reasons:

First. The Saviour, after having warned Peter that "Satan desired to have him that he might sift him as wheat," said, "But I have prayed for thee, that thy faith fail not." Was the prayer of the Saviour answered? Most assuredly it was, for he said the Father always heard him.—John xi. 42. If, then, the prayer of Christ was answered, Peter's faith never failed him, for the burden of that prayer was, that it (Peter's faith) should not fail.

Second. The language used by the Saviour himself in reference to Peter's case, shows most conclusively that he (Peter) had not lost his religion. Said he: "When thou art converted, strengthen thy brethren."—Luke xxii. 32. Now, the Greek word which is translated

"converted," as every scholar knows, means "to turn," "to turn about." John xxi. 20: "Then Peter, turning about, seeth the disciple whom Jesus loved," etc. The word translated in the last verse "turning about," is precisely the word which the Saviour used when, in addressing Peter, he said, "*art converted.*" Therefore, all that Peter had to do was to "turn about;" not a word is said about being regenerated *again.* The word which signifies to be "born again," as used by Christ in conversation with Nicodemus, is a very different word from the one employed by the Saviour in addressing Peter. Though Peter had done wrong, very wrong, yet he did not need to be "born again," the Saviour himself being the judge. Then have we not proven most conclusively that Peter never fell from grace?

We cannot, however, dismiss this case without remarking that this transaction

was a very important one to Peter—taught him and all other Christians a great lesson. He imagined that he was strong enough to stand alone; forgot that his strength was in *Christ*, and not *himself*. How nobly, too, he confessed his error, in the first epistle he ever wrote? Hear him: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Pet. i. 3–5.

4. The frequent warnings and threatenings of the Scriptures.

The advocates of apostasy tell us that the doctrine must be true, else there

would not be so many warnings in the Bible on this subject.

No one acquainted with the Scriptures will deny that they do contain warnings and admonitions in regard to Christian fidelity, but the question is, are these warnings and admonitions intended to teach that a Christian may lose his religion and be lost? We think not.

There are in the Church (we use the word Church in its broadest sense) three classes of adult members, viz.: the true Christian, the self-deceived, and the hypocrite. No one, it is believed, will call in question this statement. Unless the Bible, therefore, should contain matter adapted to the wants and necessities of these three classes—matter calculated to bring out the best possible results from such material—it would fail to be the book the Church needs. It must have encouragements, admonitions, and threatenings, else the Christian could

not be developed, the self-deceived could not be awakened, nor could the hypocrite be aroused. These admonitions and warnings, too, must of necessity be *general.* For instance, it would not be for the best for it to be said in these promises, warnings, etc., that this is for the true Christian, this for the self-deceived, and this for the hypocrite, because the very ones, (the self-deceived and the hypocrite) who most need these warnings and threatenings would, under the protection of a Christian profession, say, we do not belong to either class; whereas, by making these warnings, etc., *general* and not *specific*, those who need them may be greatly profited by them.

To illustrate still further: In our Commonwealth, we have citizens of different kinds (just as in the Church we have members of different classes), but the enactments of our civil code are *general*—

must be so. The laws, with their "warnings and threatenings," are addressed to *all* citizens. They, for instance, tell the penalties for theft, for house-burning, etc., and *all* citizens are "warned" by these penalties. They say to the honest man, *If* you steal, you shall be punished, and to the upright citizen, *If* you burn your neighbor's house, you shall be put into the penitentiary. In all such cases, however, the answer would be, "We know that these things are so, but, then, we have not the most remote idea of committing either crime—have no idea of stealing another man's goods, nor of burning his house." Nor do such laws with their penalties, though they are made general, even *imply* that *honest* and *upright* citizens are in the least possible danger. They are enacted for the benefit of *bad* men; of men who, though they mix and mingle with the good, being citizens of the *same* Com-

monwealth, yet do not belong to that class.

Just so, precisely, is it with the warnings and threatenings of the Scriptures. They, it is true, tell what would be the result *if* Christians were to do thus and so; but, then, the genuine child of God says: "Those penalties do not in the least disturb me, for I have no intention whatever of placing myself in such an attitude; these warnings and threatenings, though general, cannot reach me, for they, like the penalties of the civil law, are intended to reach the vicious, not the virtuous."

By keeping the foregoing suggestions in view, the reader will not only see that the "warnings and threatenings" fail, utterly fail, to establish the doctrine of apostasy; but he will have in his possession a key which will enable him to understand thoroughly all that class of Scripture texts to which the advocates of

apostasy have reference. For illustration: Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." —Gal. i. 8. The assertion of Paul is certainly true, but did he, "or an angel from heaven," have any intention of doing so? No, never. Again: "If any man draw back, my soul shall have no pleasure in him."—Heb. x. 38. This is likewise true; but mark, Paul does not say nor intimate that a *Christian* can "draw back." Likewise, the same apostle says: "If Christ be not risen, then is our preaching vain, and your faith is also vain."—1 Cor. xv. 14. But did Paul intend to express a single doubt that Christ had risen? Not so.

Such passages could be multiplied indefinitely, but, with the explanations which have preceded, these are sufficient to convince us that the "warnings and

threatenings" of the Bible contain no evidence that the doctrine of apostasy as taught by our Methodist friends is true.

5. The doctrine of apostasy must be true, else man would not be a free agent.

The meaning of this language, when we analyze it, is simply this: A Christian is not a free agent unless he can, at pleasure, sever his connection with Christ—can commit sin enough to damn his own soul!

Let us examine this position and see if it is true. Upon what terms are Christians made? In other words, how do sinners become Christians? The answer is, By faith in the Lord Jesus Christ. There are, then, two parties to this transaction, Christ and the sinner. To become a Christian, therefore, the sinner must accept Christ as his Saviour, and he must accept him, too, on the very condition which he (Christ) prescribes. That condition is *faith*, as

we have already said. The sinner's agency, therefore, is consulted in this transaction; he has to accept Christ. Now, for how long a *time* does the sinner accept him? Is it for a *limited* or an *unlimited* time? If he accepts him for a *limited* time, then his agency would be destroyed should he be forever confirmed in a state of grace—he would not only have *more* than he asked for, but he would cease to be a free moral agent. If, however, he accepts him for an *unlimited* time, for time and eternity, then *not* to forever confirm him and make him sure of heaven, would be *less* than he asked for. Now, what does the sinner want when he goes to Christ? There is but one answer: It is salvation, eternal life, heaven. He asks for nothing less, desires nothing less. And as Christ has nothing else, in this respect, to give but eternal life, then the sinner either gets that or he gets nothing. If, then,

the sinner gets simply what he asks for—no more, no less—is his agency destroyed when he gets it? How can it be destroyed when he is not only a party, but a willing party, to the transaction? Would he not, too, rather make a contract which would stand forever, inasmuch as he is the gainer by such a contract? Would he not prefer to be eternally happy, than to be happy for a few days? Would he not, also, be very unwise not to make that contract for *eternity*, if he could do it, rather than for the *present?* How on earth, then, is a man's agency destroyed when he has secured to him simply what he asked for? What motive could prompt him to have it otherwise? Instead, therefore, of having his agency destroyed by being confirmed in a state of security, the very reverse is true with the child of God. He wants eternal life, and nothing else will satisfy him. Besides, if a state of

confirmation or security, while we are on earth, destroys our agency, would not the same be true with the blood-washed throng in heaven? If, in other words, the Christian while here, must have power to fall from grace in order to make him a free moral agent, must he not have the same power after he gets into the city and paradise of God? Most assuredly he must. Then, there is no security even in heaven! What a doctrine!

6. Actual cases of apostasy among us.

As proof that the doctrine of apostasy is true, we are told that there are now among us a great many who have actually fallen from grace. That there are many in all our Churches who were once *professors* of religion, and who now have gone back to the world, no one will doubt; but, unless it can be proven that they were regenerated—born again—the existence of such cases proves nothing for

the advocates of the doctrine of apostasy.

Our only standard on this subject is the *Bible*, not the doctrines and professions of men. That book, we think, forever settles the question; for, in speaking of just such cases, it says: "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 John ii. 19. Again, says the Saviour: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John xiv. 23. It is also said: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John ii. 4.

Many more such passages could be given, but ten thousand more could not add anything to the plain, positive declar-

ations that have been quoted—passages, too, which seem to have been written for the purpose of teaching that those who say that they were once regenerated and have lost their religion, are simply mistaken—are spurious cases.

In accordance with the promise made, we have taken up, one by one, the arguments relied upon by our Methodist friends to prove the doctrine of apostasy, and we have seen that they fail, utterly fail, to establish the fact that a truly regenerated man or woman can lose his or her religion and be lost. But, "to make assurance *doubly* sure," it is now proposed to consider briefly the arguments in favor of the doctrine to the contrary.

THE OTHER SIDE—THE FINAL PERSEVERANCE OF THE SAINTS.

Instead of admitting the probability or the possibility of the theory of apostasy, we take the position that the truly

regenerated soul will certainly "persevere" to the end, and will be eternally saved. In support of this position, the following reasons are assigned:

1. From the nature of the covenant which God the Father made with Christ the Son.

In this covenant the promise was made by the Father to the Son that, if the latter would become a propitiation and an intercessor for sinners, he should have, as a reward for his labors, a kingdom which should never end. As proof of this, read the following: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and

he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. liii. 10–12. In accordance with the same sentiment, the Father says: "Yet have I set my King upon my holy hill of Zion."—Psa. ii. 6. Furthermore, the Father says to the Son, "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre."—Psa. xlv. 6.

The foregoing passages (and many of the same kind could be added) prove four things: First, that a covenant was made between the Father and the Son; second, that the Son was to make "his soul an offering for sin"—was to become the Saviour of sinners; third, that, for the work which he (the Son) performed, he was to have a kingdom; fourth, that this kingdom should have "no end."

Of the exact date of this covenant, we know not because God has not revealed it to us. It was certainly in time to save Adam, else the promise could not have been made immediately after the fall, that "the seed of the woman shall bruise the serpent's head."

The *foreknowledge* of the Father (not his fore-ordination) enabled him to make the promise of a kingdom to his Son, for he knew that many of the human race would, of their own voluntary free will, accept Christ as their Saviour; would, without any *decree* on his part, become the subjects of Christ, and, consequently, members of his kingdom—the Church. He also reveals the manner in which he would forever keep them as members of that kingdom. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that

they shall not depart from me."—Jer. xxxii. 40.

This kingdom, too, as we have seen, was not only to be established, but it was to have "no end," for the Father, in speaking of its durability, says: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."—Psa. lxxxix. 35, 36. Again, he says; "His seed will I make to endure forever, and his throne as the days of heaven."

In the passages just quoted, we have two positive promises of the Father—promises, too, confirmed by an *oath* of the great Jehovah. First, David's throne was to be as the days of Heaven—endure as long as God himself lived; second, his seed or subjects were to "endure forever." Now, by turning to the gospel by Luke, we find that the throne of David is the throne which Christ pos-

sesses. The angel Gabriel, in speaking of the child that was to be born, said: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

This throne or kingdom, of course, means the Church—could not possibly mean anything else. And, in perfect agreement with this idea, Christ, in speaking of his Church, says: "The gates of hell shall not prevail against it."—Matt. xvi. 18.

If the foregoing be true (and we know it is), do we not see that there is no sort of doubt in regard to the present and eternal salvation of every person that has been, is now, or will be "born" into that kingdom? If this certainty did not exist, then the promises made in regard to the perpetuity of that kingdom, could

not have been made; for if *one* Christian may fall from grace, *all* may; and if all may, then God himself could not have said that the "kingdom" and the "seed" shall "endure forever," and "as the days of heaven."

2. From the *legal* relation which the Christian sustains to the Divine government.

The only possible way for a sinner to be justified is by a perfect obedience to the law of God. This perfect obedience, however, cannot be rendered by him because he is a fallen creature. If, then, he is ever justified, it must be by another who could render that perfect obedience for him which the law imperatively demands. The only being in the universe that could do that is Jesus Christ; and that he has rendered that obedience, is evident from the Scriptures. "For as by one man's disobedience many were made sinners, so by the obedience of one

shall many be made righteous."—Rom. v. 19. Again: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Pet. iii. 18. Also: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21.

From the foregoing passages (and many more of the same kind could be furnished), we see that Christ has, by the atonement which he made, "wrought out" or purchased a righteousness which may be made available by the sinner. The condition, too, upon which that righteousness can become the righteousness of the sinner, is likewise plainly stated in the Scriptures. "Therefore we conclude that a man is justified by *faith* without the deeds of the law."—Rom. iii. 28. Also: "Therefore being justified by

faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1.

The rigteousness of Christ, then, is the ground on which the sinner is pardoned, and that righteousness becomes the sinner's righteousness whenever he exercises faith in Christ. "For Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4. The very moment, therefore, that the sinner exercises faith in the Son of God as his Saviour, then it is that the righteousness of Christ becomes his—is imputed to him. "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."—Rom. iv. 11. Again: "Now it was not written for his sake alone, that it was imputed to him; but

for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification."—Rom. iv. 23–25.

It is also proper to state in this connection, that, if the first Adam had stood the test—had met Satan and resisted him—then he and his descendants would have been confirmed in a state of holiness—would have had everlasting life secured to them in view of Adam's fidelity. Now, Christ, the second Adam, did stand the test, and stood it most successfully, too, for he overcame the combined powers of earth and hell. Single-handed he met the tempter in the wilderness, the agonies in the garden, and the sufferings on the cross; yea, met Satan, met sin, met death, met the grave, and came off conqueror. Then why may not *his* children—those who have

been "born again"—be confirmed in a state of everlasting life because of his fidelity? No man living can give a good reason why it should not be so. On the contrary, we have every reason to believe that such is the case. In the eyes of the law, he has placed his believing children precisely where the first Adam would have placed his, if he had stood the test. This idea, too, agrees perfectly with the teachings of the Apostle Paul, who, when speaking of himself and other Christians, asks, "Do we then make void the law through faith? God forbid: yea, we establish the law."—Rom. iii. 31. "What then? shall we sin, because we are not under the law, but under grace? God forbid."—Rom. vi. 15. The same apostle likewise says: "For sin shall not have dominion over you: for ye are not under the law, but under grace."—Rom. vi. 14.

We see, then, that "Christ is the end

of the law for righteousness" to the believer; and, as his righteousness is the righteousness of his children, and inasmuch, too, as his righteousness is complete, it follows necessarily that his children are safe. So long, therefore, as the law has no claims against Christ, it cannot possibly have any against his children. They, then, are just as safe as Christ is, for they are, in the expressive language of the Apostle Paul, "joint heirs with Christ"—have just as perfect a title to heaven as he has. As long, therefore, as Christ is secure, the Christian is secure. The Divine government can make no demand upon the Christian until the Surety fails. But it *cannot* fail, for it is perfect; therefore the Christian is forever safe.

3. From the *vital* relation which the Christian sustains to Christ.

The Christian is his child; is "born again" into his family or kingdom; is a

member of his body; is an integral part of the great spiritual temple. "Ye must be born again."—John iii. 7. "For we are members of his body, of his flesh, and of his bones."—Eph. v. 30. "Know ye not that ye are the temple of God?"—1 Cor. iii. 16.

Moreover, the connection between Christ and the Christian is compared to that which subsists between the vine and the branches. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John xv. 5. What a close, what a *vital* relation!

Again, so tender and so intimate is the relation between the blessed Saviour and the child of God, that the *life* of the latter is said to be "hid with Christ in God." "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall

ye also appear with him in glory."—Col. iii. 3, 4. Since, then, Christ is "the life" of the Christian, and since, too, that "life is hid with Christ in God," how can it be lost? Can Satan find and bring to ruin such a life? No, indeed! Why, he could not even find the *body* of Moses, which God had hid, though he (Satan) endeavored to compel Michael the archangel to discover it to him. (See Jude 9.) Then, how on earth is he to find the Christian's *life* which is hid, not in the earth, but "*with Christ in God?*" Can he, with his fiendish army, storm the bulwarks of heaven? Can he force his way through that invincible host of angelic legions which, as a great body-guard, stand sentinel at the gate of heaven? Yet more than this he would have to do before he could reach the Christian, for he would have to lay open the Father's heart, and then wring from the Saviour's grasp the sacred treasure!

Can he do it? The question is almost an insult to *humanity*, much more to *Divinity*. Satan do such a thing? No, never, *never*, NEVER! "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?"—Matt. xii. 29.

4. From the constant indwelling of the Holy Spirit in the heart of the Christian.

The Holy Ghost is one of the prime agents in the work of salvation. He not only convinces us of our sin and misery, enlightens our minds in the knowledge of Christ, and applies to our hearts the redemption purchased by the Son of God, but he *dwells* in the heart of every one from whom the evil spirit has been cast out. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John xiv. 16. To show, too, that this gift of the Spirit was not pe-

culiar to the apostles, we read: "If any man (any Christian) have not the Spirit of Christ, he is none of his."—Rom. viii. 9.

The Spirit, then, does not enter the hearts of Christians as a transient visitor, but to "abide with them forever." For this reason, Christians are called "the temple of God, because the Spirit of God *dwelleth* in them." By this constant abiding of the Spirit, Christians are not only comforted, but they are assisted in their infirmities; yea, are "sealed to the day of redemption." "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. viii. 26 This Spirit, too, is given to the Christians "as an earnest of their inheritance." Now, we all know what "an earnest" is; it is a *part* given as a security that

the *whole* shall be given. Since, then, the Spirit is given as "an earnest" of the "inheritance" of Christians, if they can fall from grace and lose that "inheritance," then, God's security (the Holy Ghost) has failed! But how *can* he fail? He is one of the three persons in the Godhead; yea, is God! What better security, then, *could* the Christian ask?

5. From the intercession of Christ, and from his anxiety and ability to save his followers.

In speaking of Christ, the Bible says: "He ever liveth to make intercession for them."—Heb. vii. 25. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John ii. 1. What is the nature of the "intercession" which he makes for his children? The answer is at hand: he prays for them just as he did for Peter, "that their faith fail not." We have a specimen of his prayers: "Holy Father, keep through

thine own name those whom thou hast given me, that they may be one, as we are." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."—John xvii. 11, 15–17. Lest, too, some one might say that that prayer was only for his disciples, or for such as had already believed on him, he says: "Neither pray I for these alone, but for them also which shall believe on me through their word." —John xvii. 20. If there is efficacy in the prayers of the Saviour, then all his children will be saved. And that there is efficacy in those prayers, we have the testimony of Christ himself: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always."—John xi. 41, 42.

His anxiety for the eternal salvation

of his followers is likewise assured in the Scriptures. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—John xvii. 24. The Father, too, has the same solicitude. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 39. The truth is, the entire history of Christ—his birth, sufferings, and death—would be without meaning, if this deep, abiding anxiety for his followers had not existed. Will he not, then, "see of the travail of his soul and be satisfied?" It *must* be so, for to him, in an *especial* manner, is committed the "keeping" of his children.

Let us now for a moment inquire as to his *ability* in securing the everlasting salvation of his people.

Paul says: "Wherefore he is able also to save them to the uttermost that come unto God by him."—Heb. vii. 25. Again: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

Having seen what the power of Christ as an intercessor is, and having seen, also, that he is not only anxious to save his children, but is able to do so, the question arises, Will he do it? But one answer can be given: He will. Would not a kind, pure father save a child from ruin if he had the ability? We will not insult the intelligence of the reader by answering such a question. But the case under consideration is a much stronger one, for no father loves his children as tenderly as Christ loves *his* children.

6. From positive declarations of the Scriptures.

The Bible is literally full of positive assertions that the truly regenerated soul will be saved. So numerous, indeed, are they that we scarcely know where to begin; but we have space for only a few.

"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John iv. 13, 14.

"Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24.

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also

make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 1, 2.

"I am the good shepherd: the good shepherd giveth his life for the sheep." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand."—John x. 11, 27–29.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 10.

"He that believeth on me hath everlasting life."—John vi. 47.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 35, 37–39.

We have given the foregoing without "note or comment," for they need neither, and it would be an easy matter to give a hundred more of the same kind, but want of space forbids. We cannot close this discussion, however, without making one additional remark. We have positive testimony from the

Bible that many of the righteous are in heaven, and that many of the wicked are in hell; but no man can say on the authority of the Scriptures that an unregenerated soul ever went to heaven, or that a truly regenerated person ever went to hell.

From the foregoing, therefore, we can readily see why the founders of the Cumberland Presbyterian Church did not cast their lot with the Methodists.

CHAPTER XII.

OTHER CHURCHES.

ALTHOUGH we have examined into the doctrines and usages of a number of Churches, there yet remains quite a list. But in view of the fact that these hold to doctrines and usages with slight modifications from those which have been stated and commented upon in previous chapters in this little book, it is deemed unnecessary to consider any of them at length.

THE LUTHERANS.

This denomination takes its name from Martin Luther, the great German reformer, who was born 1483, in Saxony. There are different kinds of Luth-

erans—Evangelical and High Symbolical Lutherans. They differ, too, in Church polity—some of them a kind of Presbyterianism, and some a kind of Episcopacy. All of them, however, cling to those old "symbolical books"; and those books, as we all know, teach the doctrine of "baptismal regeneration"—that the soul is regenerated in the act of water baptism. Many of them, it is true, will tell you that they do not thus believe; but it is in their Church standards, and, if they really do not believe the doctrine, they ought to change their written Creeds.

THE CONGREGATIONALISTS.

It is rather difficult to give the date of the origin of this Church. It is generally believed, however, that it began in 1608, in England, and that Rev. James Robinson was its founder. The very name of the Church shows that, like the

Baptists, the members recognize no higher ecclesiastical authority than the individual churches. This Church also believes in the doctrine of election and predestination. Both these points, however, have already been considered, and it is not necessary to repeat the argument.

THE CAMPBELLITES.

This denomination calls itself the "*Christian Church*"; but it has no right to assume such a name. What would be thought of a political organization that would assume the name "Honest Party," or "Patriotic Party"? The world would laugh it to scorn. But such a thing would not be more ridiculous than for Campbellites to assume the name "*Christian Church.*" If the name has any significance, the meaning is, this Church—*the* "*Christian Church*"—is the Church of Christ, and no other is! Who ever heard of such arrogance?

When the Cumberland Presbyterian Church was organized, there were no Campbellites; but if there had been, there is not the most remote probability that their claims would have been seriously considered.

Alexander Campbell, of Virginia, was the founder of this sect; and for a number of years, was a minister in the Baptist Church. He, however, was excluded from that Church; after which he organized what is now known as the *Campbellite Church.*

As to the system of doctrines to which they adhere, it is exceedingly difficult, on many points, to tell; for they have no written Creed—no book which gives their doctrines in a systematic form. They boast that their "Creed" is the Bible; but if that be true, why is it that we have such a variety of teachings among the membership of that Church? If the Bible is their Creed, and they

all understand it as well as they *profess* to, why is it that they are not a unit on doctrine and usage? Every one, however, who has investigated the matter, knows that no such unity of sentiment exists. The remark is not made in an irreverent spirit, but we could have very little respect for the Bible, if we thought that the vagaries and contradictions of Campbellism were taught in it. The truth is, that Church, upon the whole, is a singular affair. Every man preaches who wishes to do so; and, as the denomination has no "written Creed," every one, it seems, makes his own theological system! Who, for instance, knows the sentiments of that Church, as a whole, in regard to the Trinity, the Holy Ghost, the sacred Scriptures, the Atonement, the sacrament of the Supper, Predestination, Repentance, Faith, Regeneration, Creation, Providence, Fall of Man, Depravity, etc.? No one on earth! They do not

know themselves! The *Bible* is their Creed, yet no human being can tell what the Church, as a whole, understands the Bible to teach upon the great and vital points just mentioned. Even political parties are ashamed to go before the world without a declaration of principles—a written platform or Creed, upon which they as parties stand. What would be thought of a political organization that would say, "the *Constitution* is our Creed?" Would not all other political parties say the same? Most assuredly they would. The party, therefore, that claims the Constitution as its platform, must tell the world what it understands the Constitution to teach. Then, when a Church says the Bible is its Creed, have we not a right to ask that Church what it understands the Bible to teach upon the great and fundamental doctrines of our religion? Away, then, with such a subterfuge as the Camp-

bellites resort to upon the subject of Creeds!

On the *mode* and *design* of water baptism, there is, perhaps, greater unity in that Church than upon any other two subjects. They recognize no mode, judging from their practice, except *immersion.* Now, in a previous chapter, we examined all the cases of water baptism reported in detail in the New Testament, and we failed to find a single case where immersion was probable. In regard to the *design* of water baptism, the Campbellites teach, judging from their plan of "making disciples," that baptism is for the remission of sins; that is, there is no remission of sins without baptism —baptism, too, by immersion! How can any one believe such a doctrine? Does any one really believe it, or is it a delusion? It is the *soul* of man that is depraved; how, then, in the name of reason and common sense, can an *external*

ordinance, cleanse and purify an *internal* nature—a nature which it cannot, by any possibility, reach? But, perhaps some one is ready to say, the *water* does not purify, it is the Holy Spirit operating *through* the water that does the cleansing, the purifying. Is that so? and is it impossible for sins to be pardoned, except through the agency of water baptism? Cannot the Holy Ghost reach the soul in conversion except *through* water? Who *can* believe such an absurdity?

Were none saved during the Old Testament dispensation? If so, how? Not by the operation of the Holy Ghost through water baptism, for we all know that, until after the birth of Christ, water baptism had not been instituted. Let the reader examine with care what Paul says upon this subject in the eleventh chapter of Hebrews. It is there said to be by *faith*. Faith, then, and not water baptism, was the medium through which

the Holy Ghost purified the hearts of all who were saved before the birth of Christ. For about four thousand years, therefore, God saved sinners without water baptism. He is an unchangeable Being—the same yesterday, to-day, and forever. The method of saving sinners, therefore, has never been changed. How could it be changed? The relation between God and the sinner is the same to-day that it was from the hour the promise was made: "The seed of the woman shall bruise the serpent's head." In order, however, that the reader may see how absurd this doctrine of "salvation by water" is, we call attention to the following points:

1. It would make the salvation of the sinner depend upon man. If the sinner can have his sins pardoned only through the agency of water baptism, then he cannot be saved unless some one will baptize him. How can he? He cannot

baptize himself; he is therefore dependent upon man for salvation.

2. It, according to the Campbellite Church, confiues the Holy Ghost to a certain mode—to a particular method of administering baptism. That Church tells us that there *is* no baptism except *immersion*. This doctrine, then, not only confines the operations of the Holy Ghost in regeneration, to *water*, but to *immersion* in water. Now, to sustain their theory, they must prove two things: first, that the Holy Ghost does not renovate the heart except through water baptism; second, that the only mode of baptism authorized by the Scriptures is immersion. But they cannot, if it would save their souls, prove either one of these propositions.

3. If this doctrine be true, then salvation is by works. If the heart can be regenerated only through the ordinance of baptism, then how can the sinner be

saved without works—works performed by the minister and by himself. But Paul says, "Therefore we conclude that a man is justified by faith, without the deeds of the law." Again says he, "Not of works, lest any man should boast." Also the same apostle says: "Therefore by the deeds of the law there shall no flesh be justified in his sight."

4. This doctrine positively contradicts the Bible. In the gospel by John, chapter iii., verse 18, we have the following: "He that believeth on him (Christ) is not condemned." Now, every sinner in his natural state is condemned; but, according to this scripture, when he "*believes* on Christ," he is "not condemned"; that is, his sins are pardoned—pardoned, too, because he *believes*. Here we have the declaration of Christ himself that he bestows pardon because of *faith*—does not even mention baptism. Again, verse

36, "He that believeth on the Son hath everlasting life." The Saviour does not say, he that believeth may or shall have everlasting life if he will be baptized by immersion; not a word of it, but "he that believeth" HATH everlasting life—has it as soon as he believes. In chapter vi., verses 35, 40, of the same gospel, we have these words: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. * * * And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Could language be stronger? "Everlasting life"; and yet not one word about baptism!

Again, when the convicted, trembling jailer asked, "What must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ, and thou shalt be

saved." Remember, Paul did not say, "Be *baptized*, and thou shalt be saved," not a word of it; but, "*Believe* on the Lord Jesus Christ, and thou shalt be saved." Now, if water baptism was necessary to the jailer's salvation, then Paul misled him—did not tell him the truth. But who will dare accuse Paul of such a deed?

The case of Cornelius is, if possible, still stronger against the doctrine of salvation by water. Turn to Acts, chapter x., and read it with care. It will there be seen that Peter did not baptize any one until after "the Holy Ghost fell upon all them which heard the word"; until, in other words, their sins had been pardoned. The exact language is, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that

on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Scores of just such passages could be produced, but these are sufficient.

Our Campbellite friends, however, will say that we have omitted some of their strong texts. One of them is as follows (John iii. 5): "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In this verse the Saviour is endeavoring to explain to Nicodemus how the "new birth" is brought about. The "water" spoken of could not possibly refer to Christian baptism; even Alexander Campbell, the founder of the Campbellite Church, admits that at the time this lan-

guage was used, Christian baptism was not in existence. The Saviour, therefore, could not have intended to try to explain a matter to Nicodemus by referring to something which Nicodemus did not understand. But he did expect Nicodemus to understand him; for he says to him, "Art thou a master (teacher) of Israel, and knowest not these things?" He thought it strange that Nicodemus should be a teacher of the Old Testament, and yet be ignorant of the matter which he was trying to explain to him. It is therefore evident that the doctrine taught by the Saviour, is taught in the Old Testament, else he would not have reproved Nicodemus for not understanding it. Now, no one will say that water baptism, for the remission of sins, is taught in the Old Testament. Hence, such could not have been the meaning of the Saviour. But the doctrine of a change of heart (regeneration) *is* taught

in the Old Testament. In Ezekiel we read (chapter xxxvi. 26): "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart of your flesh," etc. Again, David prayed (Psa. li. 10); "Create in me a clean heart, O God; and renew a right spirit within me." The Saviour was then simply teaching the necessity of a "new heart" by the purifying power of the Holy Ghost. We, then, are not to understand by the water and the Spirit, in the verse referred to, *two* different things; for it is evidently a form of expression signifying the cleansing or purifying power of the Holy Spirit under the similitude of water. In Matt. iii. 11, it is said: "He shall baptize you with the Holy Ghost, and with fire." Here the Holy Ghost and fire do not mean *two* things, but *one*, viz.: the Holy Ghost under the similitude of fire, refining and purifying the whole. There is,

therefore, nothing in this verse to sustain the doctrine of "water baptism for the remission of sins."

Let us next examine another passage upon which our Campbellite friends so confidently rely. It reads as follows (Acts ii. 38): "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." These words were spoken by Peter. They constitute a part, too, of that ever memorable sermon preached by him on the day of Pentecost. In that discourse he was exceedingly severe upon the Jews, because they had not only rejected Jesus Christ as the Saviour of the world, but "had by wicked hands" crucified him. Peter's words were so pointed and so true, that the Jews were "pricked in the heart." In their deep sorrow and anguish, they asked, "What

shall we do?" Peter then used the language which has been quoted.

Let us briefly look at the facts in the case. The Jews believed in the Father and in the Holy Ghost; but had rejected Christ as the Saviour. Their great sin, therefore, consisted in refusing to receive Christ as the promised Messiah. Peter, however, knew that there was no possible way to be saved except by receiving and relying upon Christ for salvation. The *burden* of his sermon was on this point. The Jews, as he knew, needed light upon this subject. He, therefore, said, "Repent, and be baptized every one of you in the name of Jesus Christ," etc., which was equivalent to saying, "You cannot be saved without Christ; he is your only hope for salvation; and you must publicly acknowledge him in your baptism, by having his name in the baptismal formula, thereby showing that you *now*

receive him and trust him, though you once rejected him."

There are, therefore, only two points in the case—a repentance and a baptism looking to Christ alone for their efficacy. Without these, Peter tells them that the whole thing will amount to nothing—can be no remission of sins—no receiving of the Holy Ghost. Now, if Peter had intended to teach that water baptism was to save them,he would certainly have insisted that it should be administered in the regular form—would have said "Repent, and be baptized in the name of the Father, Son, and Holy Ghost"; but he said no such thing, for the simple reason that he was not discussing the efficacy of water baptism. All that he meant, therefore, was, "repent of your sins," relying on Christ for salvation; and, in receiving the ordinance of baptism, see to it that the name of *Christ*, as well as the name of the

Father and the Holy Ghost is in it, else the whole thing—your repentance and baptism—will be worthless; will secure no "remission of sins," or "gift of the Holy Ghost." Then where, in this passage, do we find the doctrine taught by the Campbellite Church? In the same way we could prove that the other passages, on which they rely, utterly fail, when properly understood, to teach the doctrine which that Church advocates.

Moreover, if this doctrine be true, why did Paul place the estimate which he did upon water baptism? In the first epistle to the Corinthians, chapter i. 14–17, he says: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of

words, lest the cross of Christ should be made of none effect."

Now, if sins can be forgiven only by or through water baptism, why did Paul utter the words which have just been quoted? Would he have thanked God that he had baptized such a small number? No, never! What! thank God that he had instrumentally saved only a few sinners? Yet he certainly did thus rejoice, if there is no remission of sins without baptism! But who *can* believe such an absurdity? The reason for his comparative indifference upon the subject is fully explained in the seventeenth verse: "For Christ sent me not to baptize, but to preach the gospel." Ah! that is it! The great object of his mission was to *preach;* to induce sinners to become Christians by *believing*, not by being baptized *with* water, nor *in* water either, for neither mode could save them, as Paul very well knew. Away,

then, with the dogma of baptismal regeneration!

One more brief item will close our criticism upon this denomination. From its origin it has been a proselyting Church. Its ministers have gone into other ecclesiastical communions—other Churches—and have done all in their power to unsettle the faith of those belonging thereto. Of a truth may it be said, "They compass land and sea to make one proselyte." To some extent they have succeeded, but whether they have done any good thereby is the question. That they have produced discord, jargons, and "contentions without a cause," there is no doubt. The truth is, like Ishmael of old, "their hand is against every man"—against all who do not agree with them! Such a Church, even if it had been in existence at the time, could not have satisfied the founders of the Cumberland Presbyterian Church.

CHAPTER XIII.

THE CUMBERLAND PRESBYTERIAN CHURCH.

HAVING given in previous chapters a brief summary of the origin, doctrines, usages, etc., of the other leading denominations of Christendom, it is now proposed to do the same thing in relation to the Cumberland Presbyterian Church. Nor is it necessary that this, the concluding chapter of this little book, should be a very lengthy one, for the reader is very well informed as to the *origin* of said Church, and the same is true likewise, to a great extent, in reference to its *doctrines;* the latter having been learned by reading the criticisms

made upon the tenets of other denominations.

I.—ITS ORIGIN.

As has been said, this Church was organized February 4, 1810, in Dickson County, Tennessee. It is, therefore, to the "manor born"—is an *American* Church. And, though it does not number its years by centuries, as some others do; yet, on the other hand, it is free from the imperfections and decrepitude generally incident to old age. The three ministers who organized it—King, Ewing, and McAdow—were men of unblemished Christian character and integrity.

It is also true that this Church, as we have seen, was born in the great revival of 1800, one of the most gracious outpourings of the Holy Ghost that this country ever witnessed. It was, therefore, begotten and brought forth under

the purifying and sanctifying influences of the blessed Spirit of God. To that revival spirit, too, the Church has, throughout its history, adhered with the greatest tenacity.

II.—ITS THEOLOGICAL POSITION.

The Cumberland Presbyterian Church claims to occupy what it denominates the "MEDIUM SYSTEM OF THEOLOGY"—a middle ground between Calvinism and Arminianism. The two latter systems (Calvinism and Arminianism) as we all know, are regarded as the *extremes* of theology. It is also claimed by the advocates of these systems that there is no medium ground; that every one must either be a Calvinist or an Arminian in his religious belief, else he is nothing; but such an assertion, when we analyze it, is absurd—might as well say that there is no territory between the North and South Poles, or that there is

no space between the extreme ends of a platform! How could those two systems be the *extremes* of theology without having this intermediate area—this medium ground?

But let us examine those systems (Calvinism and Arminianism), and see if there is not a *theological* medium ground.

1. The Doctrine of Election. *Calvinism* teaches that election is unconditional. *Arminianism* teaches that there is no election in this life. *Medium System* teaches that there is an election, but that it is conditional.

2. The Doctrine of Salvation. *Calvinism* teaches that salvation is unconditional to sinners, but certain to Christians. *Arminianism* teaches that salvation is conditional to sinners, but uncertain to Christians. *Medium System* teaches that salvation is conditional to sinners, but certain to saints.

3. The Date of Election. *Calvinism*

teaches that the date of election is before man was created. *Arminianism* teaches that the date of election is not prior to the death of the Christian, if indeed it occurs then. *Medium System* teaches that the date of election is the moment when the sinner is regenerated.

4. The Extent of the Atonement. *Calvinism* teaches that Christ died for only a part of the human race—that salvation is not possible to all, and that none but those who were "elected from the foundation of the world," will be saved. *Arminianism* teaches that the atonement of Christ was made for all mankind—that salvation is possible to all; but, as Christians may fall from grace, it is not certain that any one will be saved. *Medium System* teaches that the atonement was made for all mankind—that salvation is possible to all, and that every one who has been truly regenerated will be saved.

5. The Perseverance of the Saints. *Calvinism* teaches that perseverance depends principally upon the immutability of the decree of unconditional election. *Arminianism* teaches that perseverance depends principally upon the good works of the creature. *Medium System* teaches that perseverance depends, not upon the immutability of the decree of unconditional election, nor upon the good works of the creature, but upon the love of God, the merits of Christ, the abiding of the Spirit, and the covenant of grace.

Other points could be given wherein these three systems differ, but surely these are sufficient to show any unprejudiced reader that there is a medium ground between Calvinism and Arminianism. On that medium ground the Cumberland Presbyterian Church stands; and it rejoices to know that its foundation is broad and secure. Nor do we hazard the truth in saying that

not only the Cumberland Presbyterian Church stands upon this medium ground, but that nineteen-twentieths of the Christian world to-day really occupy the same position. How rare to find a Calvinist who adopts all the sentiments of Calvin? And how rare, too, to find an Arminian who adopts all the sentiments of Arminius? Instead, then, of finding no ground upon which to stand between these extremes, we find a vast area—an area large enough to hold not only Cumberland Presbyterians, but also the great body of professing Christians throughout the world. The *people* can find that medium ground, although *theologians* may not be able to do so.

III.—A GENERAL STATEMENT OF ITS DOCTRINES.

For a full and extended exhibit of the doctrines of the denomination, together with the Scripture authority therefor,

the reader is referred to the Confession of Faith of said Church. Still, it is not considered out of place to give here a very brief synopsis or outline.

Passing by the catalogue of doctrines, in which all orthodox Christians substantially agree—such as the existence of God, the Trinity, the authenticity of the Bible, Creation, Providence, the Fall of man, etc., etc.—the Cumberland Presbyterian Church holds to the following doctrines: That Christ died for the whole human race; that the atonement is sufficiently broad to embrace in its provisions every son and daughter of Adam; that the Holy Spirit strives with all; that the sinner is saved by the imputed righteousness of Christ; that faith is the condition upon which salvation is bestowed; that every truly regenerated soul will be saved; that all infants dying in infancy are regenerated and saved by Christ, through the Spirit, so also are

others who have never had the exercise of reason, and who are incapable of being outwardly called by the ministry of the word; that water baptism is not for the remission of sin, but is simply a sign and seal of the covenant of grace; that dipping the person into the water is not necessary, but that baptism is rightly administered by pouring or sprinkling water upon the person; that the Church of Jesus Christ is composed of believing parents and their children; that the sacrament of the Supper should be administered to all Christians of good standing in their respective Churches.

The foregoing synopsis is peculiarly Cumberland Presbyterian, inasmuch as no other Church on earth teaches these doctrines as a whole. Moreover, all these points have been discussed and enforced in their appropriate places in this little book. Can any unbiased mind,

with the Bible in his hand, object to these doctrines?

IV.—ITS FORM OF GOVERNMENT.

As we have already seen, the word Presbyterian comes from the Greek noun *Presbuteros*, which means Presbyter or Elder. The form of church government which the founders of the Cumberland Presbyterian Church selected, is, as the name indicates, that of *Presbyterianism*, which simply means a Church governed by elders. These elders, from the earliest times, were divided into two classes, namely, teaching elders or ministers, and ruling elders. Nor can any one, we think, find scriptural authority for any other form of church government.

When God directed Moses to deliver his people from Egyptian bondage, he told him to "Go, and gather the elders of Israel together, and say unto them,

The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt."—Ex. iii. 16. Remember, Moses was not told to go and appoint elders, but "to go and call them together." This circumstance shows three things: First, that the elders were already in existence—were a part and parcel of that grand old Church which was organized in the family of Abraham; second, that they had been chosen by the people—not appointed by a Bishop or any other one man; third, that the two classes of rulers, previously spoken of, were recognized in the very infancy of the Church.

Moreover, when the Angel of Death was commissioned to perform his work of destruction, Moses called for the elders and directed them to sprinkle with blood the lintels of the doors of

those who were to be saved. Here we again see these two officers.

Again, though Moses was commanded to smite the rock in Horeb, "because of the scarcity of water," yet he was not permitted to do so until he had by his side the elders of Israel. The same officers again.

Likewise, when Moses was called to Mount Sinai, where the Law was to be given, he not only took with him Aaron, Nadab, and Abihu, but also seventy of the elders.

Such instances could be almost indefinitely multiplied, but these are enough to establish the position that there were two, and *only* two, classes of rulers in the primitive Church. We also have the clearest evidence that the continued services of the elders (both kinds) were recognized during the administration of Joshua, the Judges, and the Kings; also during the captivity; for when they re-

turned, we find that the people (the Jews) were governed by these same elders. Upon this point, we quote from Rev. Samuel Miller, a man of great learning, and a historian of the highest integrity. He says: "While eminent writers on Jewish antiquities have differed on other things, they are all perfectly agreed in one point—namely, that in every synagogue there was a bench of elders, charged with the whole inspection, government, and discipline of the synagogue," etc.

The same is true of the Church under the New Testament dispensation. Christ came (as we have seen in another place in this little book) not to organize a new Church; and there is nothing more certain than that the Jewish synagogue was the model, so far as officers are concerned, of the Churches planted by Christ and his apostles. Under the Christian dispensation, both classes of rulers are

called elders—preaching or teaching elder and ruling elder. Peter says: "The elders which are among you I exhort, who am also an elder."—1 Pet. v. 1. Says Luke: "And when they had ordained them elders in every Church," etc. This was done by the apostles, and, of course, these elders were not *preaching* elders, but *ruling* elders, else they would have had a large number of ministers in each congregation. But Paul settles the matter positively when, in writing to Titus, he says: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed (instructed) thee."—Titus i. 5. In those days all Christians living in a city belonged to the same Church; and as elders (several of them) were ordained for each congregation, it is evident that those ordained (not appointed) by Titus were *ruling* elders. Again: "And from

Miletus, he (Paul) sent to Ephesus, and called the elders of the Church."—Acts xx. 17. Of this Church Paul had been pastor for a number of years, and he wanted to see the *ruling*, not the *teaching*, elders.

Having seen that the Church under both dispensations had two classes of rulers—the teaching elder and the ruling elder—the question arises, How was it with the successors of the apostles? They most assuredly organized the same kind of Churches that their predecessors did—would be absurd to suppose the contrary. Then they organized upon the *Presbyterian* plan; nor do we find any thing to the contrary until the third century. At that time we begin to see the influence of a worldly ambition, which induced some ministers of influential positions to try to lord it over others who occupied more humble stations. From such wicked beginnings,

too, the power of the priesthood rose to the height of Papal arrogance, until a regular Episcopacy (a government by Bishops) was established in the Roman Catholic Church!

All other Church governments, then, except that of the eldership (Presbyterianism), is, to say the least, a departure from the Bible plan. In Presbyterianism, as we have seen, the people have a voice; they, too, *elect* the men through whom they speak—do not permit any one, not even a *Bishop*, to do that for them. According to the same system, too, all ministers are equal; no one can say to another, "Go, and he goeth, and to another, come, and he cometh," Nor can one minister, according to Presbyterianism, suspend another; it takes a majority of his brethren, both lay and clerical, composing the Presbytery, to do such a thing. Then, too, a minister or a layman has the power of appeal from a

lower to a higher court, until the very highest court has been reached; just as he can do in our civil courts. Who, then, we inquire, can object to the Form of Government of the Cumberland Presbyterian Church? Is it not, we ask in all candor, greatly superior to Episcopacy? Is there not something in Episcopacy against which the heart of an independent man instinctively revolts?

V.—ITS REVIVAL SPIRIT AND ITS PROGRESS.

The Cumberland Presbyterian Church, as we have seen, was *born* in a revival, and at no period in its history has it ever forsaken or abandoned that revival spirit. When it was organized, it had three ministers—four with the one whom they ordained immediately after "constituting"—but one of the number was at the time an old man and quite infirm. But, like the apostles, they gave all their energies to "the ministry of the word."

Wherever they went, gracious revivals were the results of their labors, and thousands upon thousands were added to the Church. Being a new organization, the ministry met with serious and formidable opposition—could get no houses in which to preach, without, in many instances, going into school-houses and court-houses, and oftentimes were compelled to preach in the open air under a brush arbor! But they had the unction of the Spirit, and wherever they preached, "sinners were convicted and mourners were comforted." A large portion, therefore, of the material which they were instrumental in saving, was lost to the Cumberland Presbyterian Church, because they had no organizations or church-houses in many of the fields in which they labored. But, in spite of all these embarrassments, the Church grew in an unprecedented manner. Many, it is true, predicted that in

a few brief years the zeal of its founders would subside, because, as was asserted, it had no theological stand-point. No *via media*, it was boldly asserted, could be found between Calvinism and Arminianism; but a few years corrected the mistake. The superstructure stood, because it rested upon the solid rock.

In three years after the Church was organized, it had ministers enough to form three Presbyteries, and, consequently, to organize a Synod. These Presbyteries met at the Beech church, in Sumner county, Tennessee, in the month of October, 1813, and constituted said Synod, which received the name of Cumberland Synod. At this meeting of the Synod a brief statement was made and ordered to be published, setting forth the points wherein Cumberland Presbyterians dissented from the Westminster Confession of Faith, and these points are as follows:

First. That there are no eternal reprobates.

Second. That Christ died, not for a *part* only, but for all mankind.

Third. That *all* infants dying in infancy are saved through Christ and the sanctification of the Spirit.

Fourth. That the Spirit of God operates on the world, or as co-extensively as Christ has made atonement, in such a manner as to leave *all men* inexcusable.

At this same meeting of Synod, too, a committee, composed of Rev. Messrs. Finis Ewing, William McGee, Robert Donnell, and Thomas Calhoun, was appointed to prepare a Confession of Faith, setting forth the doctrines of the Cumberland Presbyterian Church. In 1814, the report of the committee was presented to the Synod which met at Suggs' Creek church, Wilson county, Tennessee, and it was unanimously adopted as the Confession of Faith of

the Cumberland Presbyterian Church.

In order to give the reader some idea of the growth of said Church, we mention the fact that in 1820, ten years after the organization, there was quite a number of strong congregations in Tennessee, Kentucky, Missouri, Alabama, Indiana, and Illinois. In the year 1826, the idea of an institution of learning was conceived, which soon resulted in the establishment of Princeton College, in the town of Princeton, Caldwell county, Kentucky. In 1828, the Cumberland Synod was large enough to form four Synods, viz.: Columbia, Franklin, Green River, and Missouri Synods. At this same meeting arrangements were made to organize a General Assembly; and in 1829, the first General Assembly was held in Princeton, Kentucky.

It will not be out of place to give just here, a few additional statistics to show how rapidly the Church grew. In 1822,

the Church had forty-six ministers, and, during that year, two thousand seven hundred and eighteen persons were converted through their instrumentality. In 1826, the number of ministers had increased to eighty, and, during that year, three thousand three hundred and five were converted. During the next year (1827), there were four thousand and six professions. What an *unparalleled* growth do we find in reviewing these facts and figures!

Passing by the intermediate years, for want of space, we give the following figures from the Minutes of the General Assembly for 1877: Ordained ministers, 1,283; licentiates, 257; candidates, 201; Presbyteries, 110; Synods, 26; General Assembly, 1; communicants, not less than 125,000.

It is also proper to state in this connection, that there is not a more harmonious body of Christians on earth than

are the Cumberland Presbyterians. They *believe* the same things and *preach* the same things. The "Standards" of the Church have never been changed, nor is there any probability that they ever will be changed. No *obsolete* dogmas clog this system. Nothing belongs to it which cannot, on all occasions, be preached, for it is suited to the saint and to the sinner—to all classes and conditions. Besides, it has been tried as by fire, and it has stood the test.

VI.—ITS FRATERNITY AND CONSERVATISM.

No class of ministers in the world are more fraternal, if indeed as much so, as are the preachers in the Cumberland Presbyterian Church. They are ready for every good word and work; and side by side they have stood, and side by side do they now stand, with all who labor for the advancement of the Redeemer's kingdom—for the propagation

of a religion vitalized by the Holy Ghost. During its whole history it has been a Church of peace, and when it was reviled, it followed the example of the blessed Saviour, and "reviled not again."

Its policy, too, has ever been to keep Church and State separate—to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The great civil war between the North and the South—a conflict which deluged the United States in blood, and which rent in twain the leading denominations not previously severed by political feuds—was not sufficient to divide the Cumberland Presbyterian Church. This denomination has never prostituted the pulpit nor the religious press to political ends. With it, the Church has ever been considered an asylum for the heart, and not an arena for fierce and bitter contests in regard to the kingdoms of this world.

With such a Church, then, who can find fault? And when a serious, thoughtful person—man or woman—is trying to decide the question which denomination he or she should unite with, can there be found one whose doctrines and government are more in accord with the teachings of the Bible than those of the Cumberland Presbyterian Church? It is true, it has not the age nor the numbers of some others, but what difference does that make? Such items should not, and do not, weigh a feather with a conscientious man or woman. The point is, which Church, in its *Theology* and *Government*, comes nearest to the Bible? When that question is settled, there is but one course for a sincere inquirer to pursue—join that Church if it is not ten years old, and if it did not have one thousand members, all told. But even on these items—age and numbers—who can object to the Cumberland Presbyterian

urch? It has outstripped all others in oportion to age—is now *second* in mem-rship, in the United States, among the hole family of Presbyterian Churches! nd though it does not make a *classical* ucation a *sine qua non* to entering e sacred profession, yet no eccle-stical denomination more strongly vors a highly educated ministry, when rcumstances justify such extensive cul-re. As proof of this, the Church, ough still in its infancy, not only ands abreast with the older and more werful denominations in its institu-ons of learning, but it now embraces its ministry many of the finest scholars nd most vigorous thinkers of the age.

In conclusion, the reader will permit *personal* reference. While with Paul can say, "By the grace of God, I am hat I am," yet it is a fact that that race has reached me through the chan-el of the Cumberland Presbyterian

Church. When I was a poor, trembling sinner, ministers in that Church led me, as I humbly trust, to Christ. Afterwards, that same denomination took me by the hand, when I was a penniless boy, and educated me for the ministry. For this latter favor, however, I am *especially* indebted to Hon. Robert L. Caruthers and his excellent wife, of Lebanon, Tennessee. For four years their house was my home, and while I was with them, every temporal want was supplied. Mrs. Caruthers, one of the best women that ever lived, has passed over the river, and is in the city and paradise of God; therefore, "she rests from her labors, and her works do follow her." Judge Caruthers, at this writing (1877), still lives; and like the proud old oak that has withstood a thousand storms, he towers above his fellows. Though called upon to fill some of the highest political and judicial positions within the gift of this great

tion, yet his hand and his purse have
er been at the command of the Cum-
rland Presbyterian Church—a Church
thin whose communion he has been a
ost efficient ruling elder for more than
lf a century. Though he became
nnected with that Church when it was
ly a "little flock," yet by its side he has
er stood as one of its best friends, and
one of its wisest counsellors. And, die
nen he may, no man can take his place
can fill the vacuum that will be made.
him it can be truly said, as it was of
e intrepid Greek warrior, "No man
n bend his bow or bear his shield."
Without the knowledge or consent
Judge Caruthers, this brief tribute
affection and gratitude has been writ-
n; nor could the author of this little
ok consent to "die and go hence,"
thout making this public acknowl-
gment. God bless his name and
emory for-ever! And, now that he is in

the evening of life, may the light which falls upon his pathway be as the soft, mellow rays which guild the vales and the hilltops of a quiet, beautiful, autumnal sunset—yea, may that light "shine more and more unto the perfect day."

One more paragraph and this little book is finished. The Church in behalf of which these pages have been written, will live as long as time shall last; and, when in the final day, "the captain of our salvation" shall, with the "Old Ship of Zion," lead the other vessels into the harbor, side by side with them will sail that glorious ship, the Cumberland Presbyterian, with her colors flying and her crew shouting, "Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever. Amen."

THE END.

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